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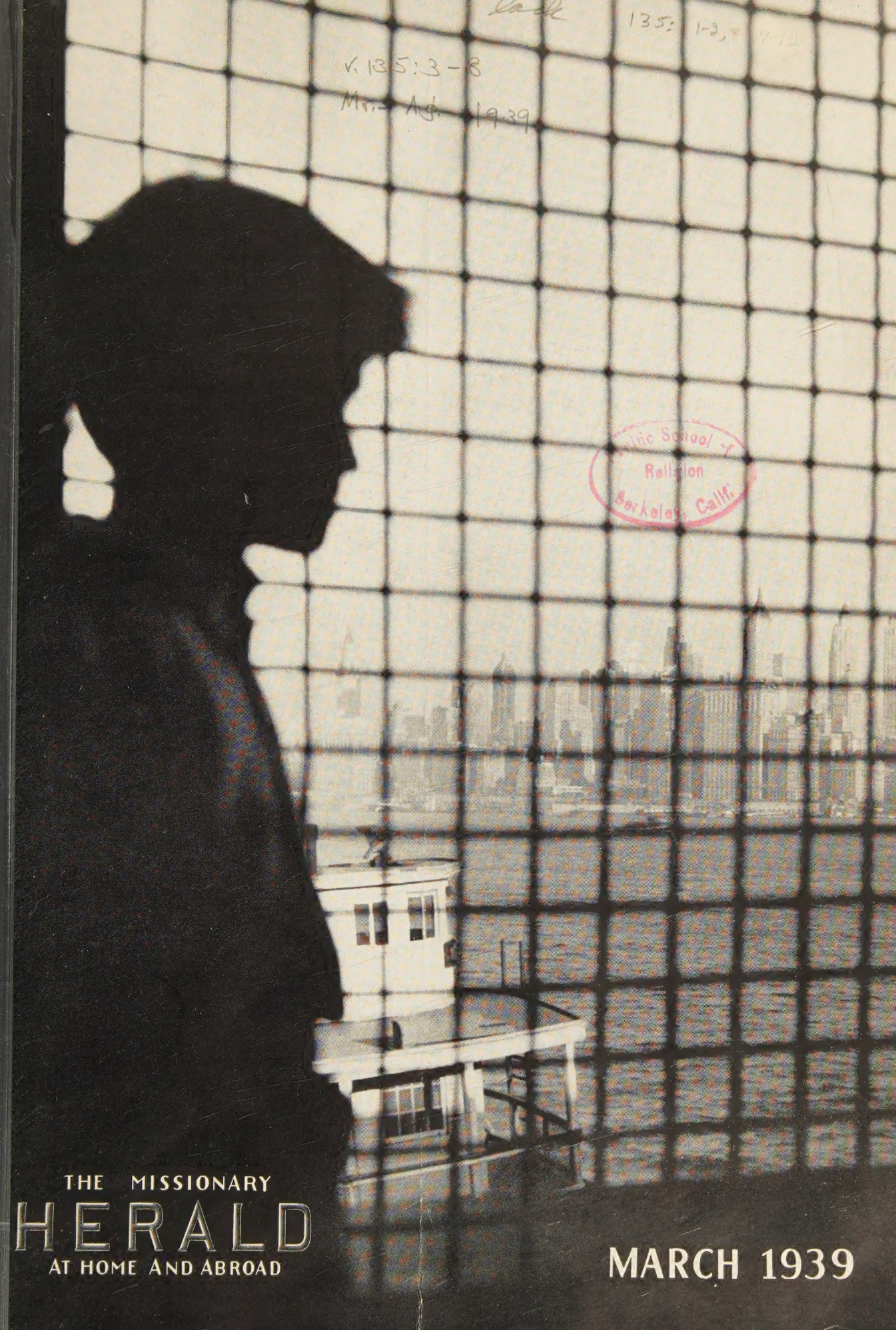
Mar.-Aug. 1939



Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY

HERALD

AT HOME AND ABROAD

MARCH 1939

Last fall a tropical hurricane swept northward! The mighty wind cut a swath through New England leaving in its wake unprecedented destruction. Some Five Hundred Congregational and Christian Churches suffered great loss. Many historic churches were completely demolished. With characteristic New England fortitude most of this loss has been provided locally. But in many cases the loss was too heavy to bear. In one community in which the Congregational Church was destroyed, the homes and places of business of church members and of the community were damaged to an extent of over two million dollars.

Here is an instance where the Board of Home Missions as the national agency of six thousand Congregational and Christian Churches was able to render very real aid. Loans at low interest were made from the Church Building Department. But loans were not enough. In cases of complete destruction the local congregation needed to feel the full strength of all other Congregational and Christian Churches upholding them. The Board of Home Missions could not wait the outcome of a special appeal. It had to act in the faith that the churches of the country would support its action. It voted to borrow up to $100,000 to enable the Board to make outright grants to churches most seriously damaged. This was in addition to the fact that all available funds in the loan account were made available to aid churches in New England.

In the calendar for Social Appeals for Individual Gifts approved by the Missions Council, the months of March and April are set apart for the Board of Home Missions. The Board acted on behalf of the Churches that created it. It proceeded last fall to do promptly that which it was confident every reader of the Missionary Herald would wish it to do. This is now your Opportunity to say: "Yes, that is exactly what should have been done."

The most expressive way of approving this action is to send your personal check. It will be credited on the apportionment of your church. It will enable us to demonstrate again that the greatest strength of our denomination is the fellowship which binds us together.

Checks should be mailed to

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Foreword

his month we major in the foreign-
king churches of our Fellowship—in
ar as this work is supported by the
nsion Division of our Home Board of
ions. Other Homeland material of in-
t is also printed. We covet a wide read-
of the story.

he great World Council of younger and
churches has closed its sessions in
baram, Madras, India, and both Ameri-
nd National delegates are now giving the
age of the meeting in the large centers
he United States and Canada. Most of
representatives at the Council are quoted
is issue. We also print the main reso-
n of the Conference, and other material
mmediate interest. Miss Cushing's pic-
section will be especially illustrative.
will be given later on the action taken
Madras—particularly after we receive
final "Findings."

Who's Who in This Issue

alter A. Smith is pastor at Beach, North
ta. Marguerite Davison is extension
er in Alabama. Claton Rice is Superin-
nt of the Northwest District. Dorothy
t Allen wrote her "Prayer from the
ntains of India" before her marriage to
ence Schauffler. She was formerly a
onary of the American Board in India,
he verse was written in Kodaikanal.

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cription price $1.25 a year for single
criptions; for clubs of five $1.00 a year
for each member.

dian and Foreign Subscriptions $1.61
per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald
At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXV **MARCH, 1939** **No. 3**

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OUR COVER

shows a silhouette of a young immigrant getting his first glimpse of his Eldorado. Our first article describes his feelings.

Pacific School of Religion

Entering America*

It was towards mid-afternoon when Bedros caught a view of some wonderful object. It appeared to be an elevated fixture on the sea. Moments passed. He waited and then knew it to be what it was, the Statue of Liberty. As if it were speaking to him and his fellow travelers, a welcome: "At length under my refuge you shall find safety."

Memories of the past can scarcely be erased; but they can be curtained. The dawn of a new life was near for this young Armenian, who had drunk unflinchingly the cup of strife and fear and oppression. In that new day fear was—slowly, of course, for the habitual is tenacious—to give way to confidence; freedom was to replace servitude; friendly good will was to submerge all hate. Such was the spiritual meaning of the Statue of Liberty for this boy as he moved in past it on that late October afternoon.

•

But over against the Statue of Liberty stands Ellis Island, both in geography and in experience. Bedros had heard unpleasant stories about what takes place on Ellis Island. He had been told that some were rejected by the officials there and sent back to their native lands because of bodily unfitness. He had been told that some of these unfortunate ones have even committed suicide in their disappointment and despair. He was asking himself, "Shall I be found worthy to enter America?"

The very word, "worthy," in his question rightly asserts that two factors do indeed enter in to the arrival of every immigrant which are far more significant than merely getting ashore with his bundles. The one pertains to moral attitude; the other concerns physical fitness. These are symbolized by the Statue of Liberty and Ellis Island. Between them lies an undefined relationship not always readily recognized. Not all who come seeking refuge and sanctuary in America succeed in passing the second of these; and therein lies deep tragedy, but not the deepest, because Ellis Island stands for physical quality. Of the many who succeed in passing the tests of Ellis Island, not all do so well before those of the Statue of Liberty, because these are of moral quality. And both for America and for the entering immigrant, herein lies deepest tragedy. Some among America's truest citizens at one time stood in fear at Ellis Island. And with much sorrow that our system which does so justly well cannot do better, it has to be added that not a few of America's costly public enemies have come from among those who passed Ellis Island successfully enough, but who failed before the Statue of Liberty, yet who came on in, bringing with them the germs of an evil mind, the lawless spirit.

So Bedros had his fears. In his soul, as aboard the slow-moving ship, he passed well the Statue of Liberty. Ellis Island was yet before him; hence his fears. But over those fears there came a steadying calm. "That Power Who guided thee with protection at the Dardanelles, on the Mount of Olives, in the British cavalry, and on the Atlantic will surely not suffer thee to be debarred at Ellis Island."

Thus his thoughts were running, as, with all the other immigrants, he was required to enter a small gate in single file. Next all were compelled to file through a narrow passage. Some stern-looking medical officers who were stationed in different corners or at turns of the narrow passage were examining intently the eyes of every individual. Those who had even a little soreness of the eyes, or had some red marks in their eyes, and those who were suspected of having trachoma received a chalk mark on their coats near the chest or shoulder. These were immediately separated from the others, and were sent to separate detention compounds to be re-examined by special physicians, and await their future fate.

All those who were fortunate in not having the chalk marks were set free to board the trains for their various destinations. Some of these immigrants were joined in New York harbor by their relatives and friends, who had come from distances to meet them. And some who were very unfortunate were sent back immediately to the country from which they took the vessel for the United States. The Journal goes on to note that there have been immigrants who preferred to "cast themselves to the depths of the ocean" rather than be deported back to the conditions of life from which they had sought escape.

•

Bedros, himself, to his intense sorrow and fear, received the chalk mark on his chest. Soon he was separated from his companions and was sent to one of the medical officers. From there he was sent to a hospital on the island. He never wanted to be sent back. Where could he go? He had no home, no country. His country, his beloved home town, was destroyed by ruthless hands. He had served the Allied cause in British uniform against the Turks. In doing this he had shared in the wide confidence that it was war to end all war. Now to be returned to the power of Turkey was equivalent to immediate execution as a traitor. He had

*From *Prisoner of War, 31,163* by Ernest Pye. See Book Chat, December HERALD.

ed his last penny for his voyage the land of freedom and liberty. , *he could not go back.* He had h enough in the medical ability the doctors in the hospital to ieve that they would find him ıt and give him his freedom. wanted to see this wonderful ıntry. He wanted to study here l come into contact with the best ple of this land.

•

The hospital where Bedros was ained for the night was occupied Marines of the United States y. To his surprise and joy he s cordially and courteously wel- ned by these boys. He soon began relate to them incidents in his 's story which seemed to win ir interest and friendship. They ckly understood his desperate ation, and saw his worth. They d to encourage him by telling ı that they knew a friendly doc- who would take good care of ı and would send him on his y. They advised him not to rry that night, but rather to be erful and sleep well, and to- rrow would bring him good ngs.

He ate with the boys that eve- g. That night was a great night him; the only night he spent on is Island. It was a night also of ıbt, fear, and uncertainty. He yed to be strengthened that he ght be given the courage to meet situation, whatever its outcome, h a brave and consecrated heart or Bedros was too well schooled adversity to be blind to the pos- lity of being denied an entrance America. He was anxious to see morning light, and especially the d doctor about whom the rine boys had told him.

With characteristic directness, Bedros decided to meet the doctor in the morning with a "Good morning" expression before the doctor called for him. Early in the morning the doctor was at the hospital. The Marine boys had not wrongly foretold him, for he came with a kindly smile and cheerful words. He brought sunshine and gladness into the room. The whole atmosphere was changed. All the boys were happy to see him. What a great thing it is to have a pleasing bearing and cheerful words.

Bedros swiftly met him at the door, saying, "Good morning, doctor." This American gentleman responded kindly and spoke briefly with Bedros. At once Bedros told him in few words that he came to this country mainly to resume his education, that he was going to enter Bluffton College in Ohio.

"Tomorrow you will be in Bluffton," said the young and understanding medical man.

To Bedros his words carried something of the meaning that must have been in those other words, "You will be in paradise with me."

•

But the doctor's considerate hopefulness in no way displaced his keen alertness in his work. Bedros was thoroughly examined by him and then by yet another doctor. Both found him in excellent health and exempt from all disease—a triumph of plain, clean living through six years of army life—and therefore worthy of entering the land of freedom and liberty. Both doctors pronounced him all right and signed those important papers which permitted him to proceed on his way.

The Journal goes on to tell how, two days later, at nine o'clock at night, Bedros got off a train at Lima, Ohio; how "a good-hearted policeman . . . spoke to him nicely, offering his assistance." Bedros has ever since been happy to remember that "the very first person he met within America was a kind and courteous policeman," because the word *zabtieh* (policeman) "was the most dreaded word known in the communities in Asia Minor where Bedros first learned to know life. They were the main terrorists in Turkey, the destroyers of thousands of happy homes."

•

The following morning he opened his eyes with joy and gratitude. It had been his first real night in the United States and was the best, the most comfortable, the most quiet, and the most satisfying night of his life. No Turks were there to trouble him, no fear of war to disturb him.

Really, this was the promised land. But he was thinking, too, about those who were left behind. He was thinking about his brothers and sisters, and the desolation of Hadjin; of his countrymen, his people who were leading a miserable life in the refugee camps in Syria, Constantinople, Athens, and elsewhere. Now he was safe here in a safe country, while they were yet in the midst of fire, sword, destitution, disease and starvation.

This memory has fed in the soul of Bedros the fires of an unanswered question: What is the way out for those who suffer under national and economic injustice?

Why We Aid Foreign-speaking Churches

By Ernest M. Halliday

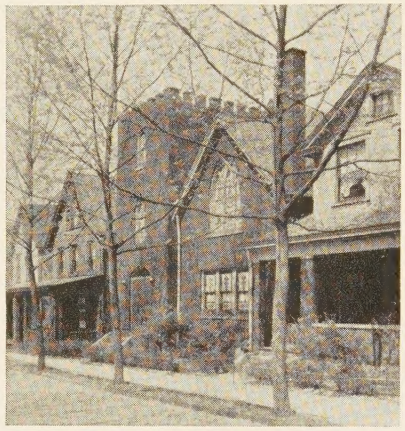
A FREE church in a free land! That is the shining prospect which our faith and order has presented to immigrants from the Old World, from Mexico, even from Asia.

While it is true that both democracy and congregationalism place unusual strains and stresses upon newcomers who have been used to the paternalism of an authoritarian state and church, it is likewise true that they offer extraordinary opportunity for developing vigorous personal initiative in the affairs of government and religion.

The foreign-speaking work of the Church Extension Division is largest among the Germans, but includes also Czechoslovaks, Finns, Italians, Armenians, Bulgarians and Spanish-speaking groups. What are our aims? What are we trying to accomplish? Our purposes may be stated as follows:

To foster vital religion. From the standpoint of warm and strong religious faith, not a few of our foreign-speaking churches give our English-speaking churches examples worthy of emulation. Their theology may be couched in the older terms but their experience is robust. They believe in God. They believe in the church. To them religion is not a side-issue or a vestigial remnant. It is central. It is our hope that sympathy will be broadened and understanding deepened in these congregations but that fervency will remain. We are persuaded that a zealous heart is fully compatible with a clear head.

To develop individuality. Our foreign-speaking churches offer excellent opportunities for training in good churchmanship and good citizenship. Still feeling the heartbeat of the "old country," but conscious even more of the blessings of freedom of worship and of political



Our Czech Church at Duquesne, Pa., gives $2.21 per member to missions. Our national average is $1.46

action, they are capable of helping America solve her problems of church and state, and of offering well-founded opposition to non-Christian ideologies in both of these fields. In this connection the responsibility and privilege resting upon our pastors cannot be over-emphasized.

A third factor in the policy of the Church Extension Division is the hope of working out a satisfactory synthesis between the old culture and the new. Too often our brash youthfulness has looked with scorn upon anything and everything from the older civilization. These newcomers have been "wops," "dagoes," "chinks"; their language, the cut of their clothes, their social customs just so many subjects for laughter and derision. This has been a pitiful manifestation of our own provincialism.

But foreign-speaking churches offer a hope that the rich contributions brought to us by these friends from abroad may not be disregarded but woven into the new life of this new land greatly to enrich it. The coöperation of both young and old is necessary to success.

If the young people, too much influenced by American ways, become ashamed of their heritage, of the mother-tongue, of the old folks themselves, or if the older generation is too set in its ways to make adjustment to new ideas, new language and new environment, much of value will be lost.

A fourth aim is to promote full understanding and fellowship between foreign and English-speaking churches. In some instances this will mean organizational solidarity in associations and conferences, in other cases not—at least for a good many years.

The foreign-speaking churches should be free to follow the lines of greatest effectiveness whatever the organizational machinery may be. Throughout all our churches a spirit of hearty Christian fellowship should prevail.

We have reason to rejoice in the companionship of these friends from overseas. Not so long ago all our ancestors were living across the ocean. Some happened to speak English, some, other tongues. Now we are all on this side of the Atlantic and we would move forward together under the banner of the Cross.

Calaveras County Revisited*

By Fred Field Goodsell

EXACTLY fifty years ago my father was appointed a missionary in Calaveras County, California the national Congregational ome Missionary Society. He was reside in Murphy and to minister to the people of the southern lf of the county.

There were two other resident ongregational ministers in the unty but traveling was so difficult d slow that the three ministers rely met except at an annual Asciation Meeting.

Father was thirty-eight years of e. He had been serving home issionary fields in Minnesota 1878–1882) and later in Calirnia, for which he had prepared Oberlin (1875) and Chicago heological Seminary (1878). 7ith father were mother (Oberlin 376) and three children of whom was the second, a lad of eight ars.

I early learned what it was to he preacher's kid" in a rough ming camp community. The boys at hool put me through what even w seems to me a stiff schoolboy itiation, but I was eager to be e of the gang.

Gold was discovered along the other Lode, fifty miles north, in alaveras County in 1849. Murv, named for the discoverer of ld on the "Flat" in 1849, was the jective of many immigrants com over the Sierras from the East Ebbets Pass. Angels Camp, nine iles west of Murphy, was estabhed as a mining camp and trading re by George Angel in 1849.

Mark Twain wrote the tale of e Jumping Frog of Calaveras unty, a contest now celebrated every May in western fiesta fashion at Angels Camp.

In 1888 people still felt like pioneers. Mines were running full blast. Liquor flowed freely. Home life was marked by poverty of equipment and of spirit, except in a few notable cases. Accidents in lumber camps and mines were frequent. Once Father was called to bury twenty men crushed in one of the mines.

It seemed a far cry from the haunts and hearts of actual men to the inner sanctuary of the Church but Father was moving in and out among them, witnessing like a church spire to the things of the spirit, serving them, where he could, in the name of Christ.

He preached regularly at Murphy and Angels Camp, where there were organized churches, alternating with morning and evening services and visiting on week days and Sunday afternoons several other "preaching points" and Sunday School centres.

His mining camp version of a "one hoss shay" was seen on almost every dusty highway in the county and often he pushed his way in to camps accessible only on horseback. Pastoral work kept him incessantly busy.

What is the scene in Calaveras County "after fifty years"? Can we expect churches in such "mission fields" to become fully self-supporting? How goes the battle for ideals and for the strengthening of the fellowship of the churches?

A few days with Rev. John G. Dickey, the present "Protestant bishop of Calaveras County" furnished me with partial answers to these and other interesting questions. I wanted to make this visit just then because as I launched out on an eight months' visit to our missionaries and their associates in Japan, China, the Philippines, India and the Near East, I wished to have in the back of my mind a concrete, realistic picture of a mission field "at home."

We cannot over-emphasize or "over-feel" the oneness of our Christian world task today. The countries of the world are so interrelated, so knit up together, so closely tied up in one bundle of life that every church is a "home base" and all churches at home and abroad confront essentially identical

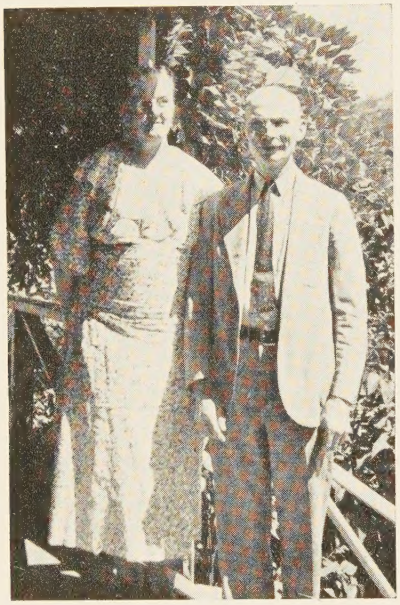
The Jumping Frog Open Air Arena, Angels Camp, California. A wire enclosure—bare ground—judges and one frog and his owner admitted at one time. Frog is placed in circle (marked in black), makes three jumps for distance and possible record! Fiesta held every May

*Dr. Goodsell visited Calaveras County d wrote this article on his way to Madras, we have kept the article for use in this me Missions number.

problems. The world mission of Christ and the Church is one.

"Missions" in Calaveras County today are streamlined. I traveled with Mr. Dickey in "Betsy" in fifteen minutes the road from Murphy to Angels Camp on which father with Old Lill and the surrey used to spend two hours.

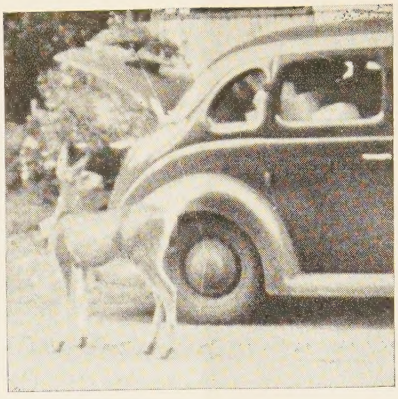
Mr. Dickey is the only active ordained Protestant pastor in the whole county. He is really at the service of all who call for him, and he can reach any point in a short



John G. Dickey, home missionary pastor in Calaveras County, California, and Mrs. Dickey

time. The demands which the "parish" make upon him were not even dreamed of by my father, though the motive and heart of their ministry are one.

Mr. Dickey used two expressive phrases as he described certain aspects of his work. He referred to the "ghost towns" of these hills and mountains, towns overflowing with migrant populations one year and almost empty the next. He said he was "preaching to a procession" as far as his efforts to strengthen the local organized churches by adding new adults were concerned.



In Calaveras County even the wild deer are sometimes friendly!

But it should be noted that the nearest "city" church, at Stockton, acknowledges its debt in members and workers to the churches of Calaveras County.

An old-timer told me that in the nineties Angels Camp had a population of 5000 whereas now it is about 1500. It is not difficult to see why under such changing conditions this county remains a home mission field. Nor is it difficult to see why it is important to maintain Christian witness and service in such an area.

There is gold in those hills. There is the gold of character in many of those people, especially the young.

Take your magnifying glass and see the copper "Jumping Frog of Calaveras County" on the top of the marker at the corner of the street in front of Angels Hotel, Main Street, Angels Camp, California. Mr. Dickey at right of marker

I discovered how Mr. Dickey thought of his work and how he went about it. I visited point after point with him, talked with old settlers and new-comers, met young people and their elders, some of whom remembered my parents.

Best of all, as I talked for hours with him in his home and as "Betsy" carried us safely and swiftly along hard-surfaced forest-fringed highways, I discovered what manner of man he is.

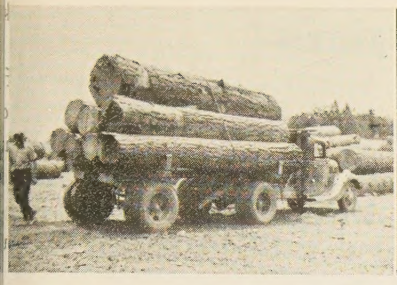
He, like my father, "enlisted for

Congregational Church at Murphy, California. Pastor Dickey with "Betsy" at side

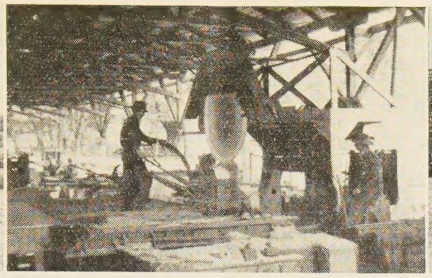
life" for front line service in home missions. Nothing daunts him. He knows men. His purpose for good will and righteousness is anchored with roots well symbolized by those of the great Sequoias as high up in the mountains. He has brought to his present task a mind and heart seasoned with experience in North Dakota and Oregon.

I discovered five major lines of activity along which Mr. Dickey is moving aggressively.

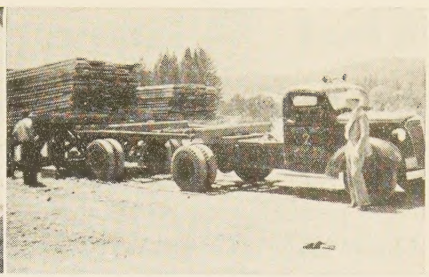
Religious Education. The Sunday School is still the bright vestibule of the church. In places where organized church life proves impos-



A load of logs (yellow pine) for the Murphy sawmill



The sawmill at Murphy. Interior view



The finished product at the Murphy sawmill

e he fosters vigorous efforts to intain Sunday Schools and to ip them with good teachers and terials for instruction.

Worship. Attendance at stated vices of worship is small, in rked contrast to the regimented tholic communities, but evangeli- public worship should be main- ned. Fortyniners and the sons fortyniners seem to take pride in ying away from church services ough many of them frankly say y would not like to live in a urchless community.

Pastoral Work. If men and men will not come to church r. Dickey proposes to take the ssage of the Christian Church to m by personal ministry. He ows "everybody in town" except saloon keepers, and finds ways word and deed, by friendly eeting, by way-side chat, by a l here and an inquiry there, to nind his fellow citizens that the urch of Christ is a going concern, fusing to let men's greed and lust r pleasure smother the deeper ngings of the human spirit.

Weddings, funerals, calls upon e sick are an important but minor rt of a great volume of pastoral rvice. I was struck by his ideas r the use of Christian literature in e homes he touches.

He is in touch with the doctors d nurses of the Tuberculosis natorium in Murphy. The bat- for health among the miners is arp because of the conditions der which most miners work.

Work Among Young People. Mr. Dickey told me with justifiable pride of his pastor's class during Lent, of the monthly young people's gatherings in the Church Social Hall at Angels Camp, of the groups—one of twenty-five at Angels, and another of fifteen at Murphy—who were growing in their understanding and practice of the Christian faith. I am thinking of three of these young people whom I met, two of whom were planning to attend the Congregational Young People's Summer Conference at Point Zephyr, Lake Tahoe.

One of two boys from a Christian home of strict tradition was "skinning the cat" (handling the caterpillar tractor) at the saw mill I visited. He seemed like husky, vital Christian faith in action!

Community Service. Mr. Dickey is third vice-president of "The Boosters Club" of Angels Camp. It seems to fit into his picture of service to the community and he intends to make discriminating use of his opportunities to work with the leading business men for better, more prosperous community life. He commented on the fact that no "hard liquor men" were received into the membership of The Boosters Club.

The Congregational Church—the only Protestant church in Angels—operates the only library open to all citizens. It fosters interest in the Scouts, the Parent-Teacher Association, and other useful organizations and in every possible way, seeks to commend the Christian life and ideals to the community.

I asked Mr. Dickey what he felt most keenly about when he thought of "unsolved problems." He stressed three things.

First, he wants equipment for dramatics for the young people. The social Hall is altogether inadequate. The wholesome activities of young people's groups can be greatly multiplied if such facilities are provided.

Second, he wants a *Manual of Self-Discipline* or some such piece of literature to commend to people for use with their Bible in private meditation and worship.

Third, he finds that he must have more and better tools to work with himself, books that inspire and feed his soul.

I was amused to hear him characterize in his droll way the contrasting moods of Barthian and Liberal theology. He said one is the "Wait for God" method, the other is the "Push God Along" method of American activism! He feels the need of some sort of a wholesome combination of these two dominant thoughts, something that will continually re-inspire and refresh a busy pastor fighting in the front line trenches against godliness and sin.

The fellowship of our Congregational and Christian churches in America must not let down Mr. Dickey and missionaries like him. We must keep on keeping on!

Out Where the West Begins

By Walter A. Smith

WHERE does the "West" begin? To the people of New England with Wisconsin or Illinois, or perhaps at the Mississippi River. But to the Westerner the "West" begins with the Missouri River. Beach Parish is located in western North Dakota, extending from the Little Missouri River over into Montana.

The Beach Parish is a typical rather than an unusual situation. It embraces churches at Beach, Sentinel Butte, and Medora. Some of our best workers live 10 and even 15 miles from Beach.

The Sentinel Butte Church serves a territory extending eight miles in all directions except west. The Medora Church has prospects up and down the river for a distance of about 12 miles. The pastor lives at Beach, which is the strongest church. It is eight miles to Sentinel Butte and 17 to Medora.

On Sunday I find it necessary to be up at six o'clock in the morning. From April to November I leave Beach at 9 o'clock for Sunday School in Sentinel Butte, of which I have charge. The church service is from 10 to 10:45, after which I hurry back to Beach for a service there.

In the afternoon I go to Medora for church service at 3 o'clock and then supervise the Young People's Society at 4 p.m. Then I return to Beach for the Young People's Meeting.

For the four winter months I remain in Beach for Sunday School and church in the morning, go to Sentinel Butte for Sunday School and church in the afternoon, and on to Medora for Young People's Society and church in the evening. There are always six services each Sunday, and sometimes seven.

If these churches are to grow they must reach out farther into the country. The Home Department of the Sunday School seems our best means of contact. The first year we experimented with three families around Beach and one near Sentinel Butte.

As a result one family is attending church quite regularly and the mother is joining our church by letter. Another family attends less frequently but sometimes. This fall we extended the Home Department to reach more families. One Catholic family welcomed it in their home. Another family has begun to attend the church, where the Sunday School supplies went. I try to review the lessons with the children once a quarter, but Saturday is the only time when they are home, and many things happen on that day.

Home Missionary work is not spectacular, but occasionally there are exciting events. Medora is located down in the Little Missouri River bottom and surrounded by hills so that the wind does not penetrate.

One February Sunday during the winter of 1937 it began to snow about supper time while we were in Medora. We had our church service and then our annual meeting, so that it was about 9:30 when we were ready to start home. The snow was falling fast but there was little wind. The farther west we went the higher we climbed and the harder the wind blew. Soon it was difficult to see.

While climbing one hill the snow blew so badly that I had to stop. Then I could not get started again and had to back down the hill. When I got half way up a second time everything became blurred and I had to stop again. Again I backed down the hill. After three attempts we made the hill. But the wires to my motor were getting wet. Finally we could not pull through a little snow drift. The battery ran down and I had to crank. I cut my hand on the license plate. When the bus going east came along the driver and passengers helped push the car to the side of the road and we returned to Medora by bus.

The next spring I was driving from Medora to Sentinel Butte when I saw a cloud in the distant

A line on a big future

t. Quickly it came to meet me. n I was driving into a dark elstrom. It was the worst dust m ever experienced in North kota. The dirt-filled air was ser than the darkest night. I ld barely see the left side of the l.

When I found the car sliding into ditch I turned and drove straight o it. Upon investigation I found bank was not high, so I drove k onto the road. Again I found self sliding into the ditch and in I turned and drove straight vn, but this ditch was deeper and very rough. I thought the car was all smashed up, but the motor continued to run, so I tried to get up the bank.

Failing in that, I drove down the ditch until I came out on the prairie. It was then a little lighter and I was able to travel across the prairie until I found a way back to the highway. When I reached Sentinel Butte I could not see the lights until I was inside the town.

In trying to find the homes of our parishioners we cross rivers at fords, we dive down into deep dry creek beds, and we climb hills that seem to go straight up. During the past summer while a new road was being constructed I had to cover 16 miles of loose sandy road twice a week in traveling from Sentinel Butte to Medora.

Sometimes the visibility was almost nil. Tourists thought it terrible to go over it once. Accidents were numerous. But I survived, although the car developed some rattles, which make life exciting. The next time I see a mysterious storm approaching I am going to drive to the top of the nearest hill and stop!

Where "the Stars Fell"

y Marguerite Davison

We were in a county which had received considerable atten- in *Stars Fell in Alabama,* and med to be an untouched part of old South. I was eager to see it der the capable direction of one o knew it, my friend, the school ndance officer.

We spent the day visiting the lit- and big schools, the homes of gular students, and the local nts of interest. Decaying old nsions of pre-war days, famous tering places of by-gone years, erted landings of river excursion ts that float no longer, all re- led the passing of the old life plantation owners and aristocrats. Many of the old families are in atly reduced circumstances while poverty of the croppers is pitiful. e Negro schools, particularly, re- led tragic conditions. One dan- ously leaning church building, pped up uncertainly on one side, d from seventy to eighty chil- n. They had only the church ches to sit on, no desks or other ool furniture, and were taught one teacher with a grandmother elp.

The teacher, a very light Negress o seemed to have been well trained for her work, greeted the school attendance officer eagerly and began to talk over a possible building program for the school, urging her to attend a community meeting called for the following week.

This officer gives of her time and energy to the Negro as well as to the white schools, and has brought new life and energy into the school life of the county. She ministers to the health, and to the economic and spiritual condition of her charges, as well as to their mental state. Since she is one of our Thorsby Institute, Piedmont College and Student Summer Service girls, I am especially proud to pass on the story of her service to her own state.

The sequel to this story came to me when she was visiting me one week-end not long ago. With a light in her eye, she told me about the razing of the old leaning church and the raising of a new two room school building. The community meeting which she had attended bore fruit, and the Negro community, with the help and encouragement of school officials, donated lumber and labor, and tackled the job for the welfare of the children. My friend brought to me as a souvenir a fat pine pillar which had held one corner of the leaning building. She considered it excellent proof of the truth of her story.

Another project that thrilled her was the launching of a library program for her county. P.T.A.'s all over were talking about it, raising money for it, and planning a library building in the county seat, with transportation arrangements for travel libraries to each school center.

Since the attendance officer had been the only travel library for the county, and had gathered books wherever she could to distribute to schools and individuals who had no place whatever to turn to for reading matter, she knew the needs and was the inspiration behind this new county wide movement.

Already she had contacts with the Lend-A-Hand Club in Boston, Massachusetts, and had arranged to receive books which that organization has been collecting and redistributing for years besides sending out new ones.

So the old South is being touched by the new Southern leadership which has an appreciation of the values of the past, along with a keen realization of the needs of the present, and the energy and vision to tackle them.

Our German Churches

Of the 544 foreign speaking congregations reported in the last Year Book nearly half are German. They have a conference of their own, a theological seminary, a publishing house and a foreign missionary venture in Argentina and Brazil. How all this came to be has been set forth by George J. Eisenach in his recently published book, *A History of the German Congregational Churches in the United States.*

Our first German churches were organized in 1846 as a part of our endeavor to evangelize the newly settled state of Iowa. Several difficulties hindered their progress. There were no Congregationally trained German ministers available. The word "Congregational" was difficult to pronounce and mystifying as to meaning.

The Germans were accustomed to growing up into the church and becoming members through confirmation; in those days the Home Missionary Society asked "all German congregations applying for assistance to accompany their requests with specific statements as to whether the admission of members is made to depend on their giving credible evidence of their having been regenerated by the Holy Spirit."

Here we have a recrudescence of the ideal of a "gathered" church of converted people on which Congregationalism was founded—a conception entirely foreign to those who had been trained in the state churches of Europe.

In spite of these obstacles our German churches persisted, although they did not enjoy great prosperity until they came in contact with a group to whom the ideal of a regenerated church was congenial.

In the late seventies and the early eighties a stream of immigration began to flow into this country from the descendants of some German colonists who had been induced to enter Russia by Catherine the Second back in 1762 and from a second group whom Alexander I settled near Odessa around 1801.

Life had been hard for these people. They had pioneered in new lands; they had maintained their identity in the midst of a Russian environment. Their Christian faith was not something which the state had imposed but was the fruit of a personal religious experience.

One of our four German churches in Lincoln, Nebraska

Their liberty-loving souls found a congenial home in the Congregational fellowship, where their pietism could express itself freely. Although other elements have also entered the picture, these immigrants from Russia have become the backbone of our German churches. It is estimated that between 28 and 32 per cent of the Russo-German immigrants have entered our fellowship.

The expansion of our German work has been along our country's "last frontiers." The better lands had been pre-empted before these people arrived. Their chief settlements have been in Nebraska, Colorado, the Dakotas, Washington, Oregon and California.

Many made their homes in the dry farming areas that have since been harassed by drought and dust storms. As dwellers on the soil they have suffered all the afflictio which recent years have brought the American farmer.

It was early felt that our Germa churches could only prosper as mi isters were trained for their servi under Congregational auspice Their endeavor to establish educ tional institutions is a long sto chapters of which were written Wilton, Iowa; Crete, Nebrask and Redfield, South Dakota.

The opening of the German I stitute of Chicago Theological Sem nary in 1882 was a great day f our German churches. From th until its removal to Redfield C lege in 1916 most of our Germ ministers were trained in its ha From 1916 until its closing in 19 theological training was given Redfield College.

Since 1932 the German semina has been a part of Yankton Colle an arrangement which has prov happy and which promises to permanent.

The earliest publications of o German churches date from 188 The *German Pilgrim Press* has se many changes but is now establish as the *Pioneer Press* in the sa building with the School of The ogy at Yankton, South Dakota.

Our German churches have be fortunate in their superintenden Moritz Ernst Everz directed th work during the years of great e pansion from 1888 until 1920. T results of his three decades and m of effort were monumental.

He was followed by Herm Obenhaus, who retired in 19 For sixteen years this stalwart Chr tian travelled ceaselessly in the c of the churches.

In another column will be fou the life story of Jacob L. Hirnir the present superintendent, who assisted by George Batt as pastor- large.

The foreign missionary efforts

German churches have been de- d to providing a ministry for r fellow Russo-Germans who e gone as immigrants to other ons of the Western Hemisphere. The first call came from West- Canada. Work began in 1910 coöperation with the Canada gregational Home Missionary ety. As a result 31 churches ed by seven pastors entered the ted Church of Canada upon its nization in 1925.

n many ways Argentina dupli- s the portion of the United es which lies between the Mis- ppi River and the Rocky Moun- s. It, too, has attracted Russo- man settlers to its broad prairies. call for help came from these le in 1921.

ince then a number of men have ked in the Argentine, and lat- r their labors have extended Brazil as well. In 1937, 36 rches served by five pastors re- ed a total membership of 3,015. The World War created prob- s for our German churches but not immediately stop their wth. For some years the lack of migration was counter-balanced by the large families and the evangelistic spirit of the Russo-Germans.

In 1930 the membership of the General Conference of German Congregational Churches reached an all-time high of 24,290 with benevolent contributions of $37,-793. Since then there has been a decline which Mr. Eisenach explains as follows:

"How the depression, with its economic, social and spiritual consequences, was effective in bringing about a decrease in church membership needs no explanation.

"Then there was the language question which caused a loss of hopeful members in given churches. With the years English was becoming the language of the children and young people. Eventually groups here and there requested a church service in the language of their preference. When this was denied them, friction resulted and a loss of members. In general the problem is never solved without suffering a loss, either within the group that wants only English or the group that wants only German."

Of our German churches 84 per cent are located in rural communities. The vast majority of their members live on the soil. Many of the organizations are small numerically and are combined into circuits or parishes. Others of the churches have developed considerable strength.

The property sense is highly developed and church buildings are scrupulously cared for. The churches vary in size from 5 members to 2,050 with an average of 107. They average two churches to a pastor. They are organized in nine conferences or associations which are grouped together in the General Conference.

In what has been said mention has been omitted of the Evangelical Protestant churches, another German group which came into our fellowship in 1925. These two dozen churches in Pittsburgh, Cincinnati and St. Louis represent a liberal movement among the older German immigrants. They are well-established congregations of city people in whose services there is more of English than of German. They are entirely self-supporting and are sharing increasingly in the life of our fellowship in their vicinity.

Rural Minister's Problem

N both my out-stations one of my hardest tasks has been to link e little villages with the world, ically, sociologically, and reli- sly. There is a feeling of con- nation on the part of each on in the villages, a feeling that live in the death-throes of these lets, and that the end is to be ed for with stoic resignation. preaching has been for the most directed towards showing them they are part of the Christ's throughout the world, the wship of believers.

Therefore, though the towns be small and run-down, though lings are being moved away, yet there is hope and they count as much as people anywhere. The high school principal told me the other day that of all the fellows who have gone through the Smith-Hughes Agricultural courses in that town not one had settled down to farming. It has been too hard, too unpleasant, and the young mind seems to seek the city.

"In all the work of the churches I have stressed the dignity of labor, and the necessity for the sake of the oncoming generation, of maintaining a high morale. The people don't realize that the country can never stop and that without the country there can be no city. Certainly the work of the rural minister must find some portion of its task, the teaching of intelligent endeavors among farmers to get reasonable prices for their goods, etc.

"This year Montana has the second largest wheat crop in its history, but the farmer is getting about $.30 a bushel at the elevator, if he is lucky enough to find an elevator not already glutted to capacity. This is a severe blow to those who wished to repair their lands and pay off some debts during this season. The church is sorely needed in the rural regions, and not second rate churches, but ones with intelligent, realistic, saving religion." *From a Montana home missionary.*

South Dakota—Land of Hope

By James E. Walter

"We have faith in South Dakota farms." These words were more than another banner in the Cowhensow parade at Huron last fall. They voiced the conviction of the people on the sidewalk as well as the jubilant hope of the twelve-year-old lad who carried the sign.

An orange Cowhensow Day tag served as a free lunch ticket. Everybody liked their hot dogs and picnic coffee. Registration gave every farmer a chance to win livestock and poultry prizes. Three heifers, five sows, twelve turkeys, and fifty chickens put extra smiles on the faces of lucky number holders.

All of this entertainment was charged to the good-will program of Huron merchants. Lectures on dairy production attracted many of the 4,000 visiting farmers. Exhibits of healthy stock provided a magnet of interest. Talks on soil conservation and diversified farming found an encouraging response. Everybody felt happy.

No carnival roulette wheels or street concessions marred the jovial spirit. Keeping out gambling devices protected the investment of legitimate business. Folks spent their money for flour, overalls, and tools.

The boy who followed the sign "We have faith in South Dakota farms" hardly had enough years t remember summer rain patterin on the kitchen roof. His boyhoo memories center about dust storm and drought, withering months gluttonous grasshoppers, and com plete crop failures. Nevertheless the marching boy had faith; his tw hands firmly gripped the scratchin feet of a Rhode Island Red hen!

The boys and girls who carrie their chickens in the parade seeme to catch the deeper significance o the celebration. For the Chambe of Commerce was joining hand with the men on the farms.

Income from farms can be in creased by the translation of crop into livestock. If hay is fed to cow

Photos by Farm Security Administration

One more year and this homesteader will own his land under the Kincaid Act

farmers and merchants profit
the dairy products which they
ce. When corn becomes pork
the farmer receives more
thirty-two cents a bushel for
op. Then the Hallet family
uy coats for their children.
winter wheat ground into
n mash and sold as poultry
ggs brings more than the ele-
s fifty cents a bushel.
e hardware dealer could sell
Christenson Brothers a new
r on the extra margin of in-
Both merchants and tillers
soil realize that mutual gains
ossible if silage becomes T-
steak, and if grain counts into
s of eggs.
ttlemen, church deacons, sheep-
rs, Sunday School teachers,
en, and farmers all chant the
of "Next year times will be
." Optimism is not limited
l estate promoters. The rank
ile in every community live as
lently as if rain and rising
ets were assured.
gardless of what the U. S.
rnment may predict of con-
drought and ravaging hop-
the South Dakota farmer is
n that next October will prove
e Sam to be wrong. The poor

One of South Dakota's original homesteaders

year of 1931 and 1932 were followed by bumper crops.

In spite of idle acreage allowances, cash grants, crop subsidies and other federal aids, this fall the South Dakota farmer voted against the New Deal agricultural program. This may be interpreted [illegible].

Last summer grasshoppers ate gardens down to the onions and beets in the ground. They devoured Taylor's three hundred acres of wheat. Neighbor Peterson lost his sugar beets, his best cash crop. Heavy hail storms beat Nyman's oats into the ground.

Every farmer in the parish lost enough through grasshoppers, hail storms, and drought to pay the entire budget of the local church.

Yet none of them failed to pledge and pay toward the support of a minister. They could not afford to have their neighborhood without the preaching of the Gospel and the teaching of religion.

These men believe in South Dakota. They have faith in freedom of thought, the corporate action of kindred souls, and the divine quest of man for God. They believe in the church.

y and Sorrow in the West

MISSIONARY in the Dakotas writes: "Another experience on September 18th after the ing service. I had to drive twenty miles to perform a ing ceremony. Here was a oung couple just starting out . We had known the groom early twenty years, the bride long. It was a very nice wed- a fine spirit prevailed through- e ceremony. As soon as this ver we had to hurry back to Heights and conduct the fu- of a man unfaithful to his age vows.

"Soon after coming on to this field I heard rumors of something wrong in their home. Little by little a story of a broken home was revealed to me: the lawful wife leaving him, but the young woman staying on. The man used to be well off but of late years he has been dependent upon the woman who had broken up the home.

"I used to drop in and see him occasionally. He had not been able to do any work since I came to know him. I called several times during his illness and as soon as I heard that he had passed away I went over there and offered to do whatever I could to help.

"Usually at a time of death the neighbors rush in and help in every way possible, but not so in this case; they passed by on the other side. In thinking about the service one thought came to me over and over: Jesus dealt very gently with unfortunate women and I thought that it would be best to follow his example. But what a contrast in two hours! Starting one couple out on life's journey and conducting the last rites for one who had made a wreck of his married life."

With th
Finns
Minnes

In Minnesota we have se
ganized Finnish churches
number of other preaching
served by three home mi
pastors. For an account of th
both in Finland and Minne
the article "From Finland
nesota" on page 104.

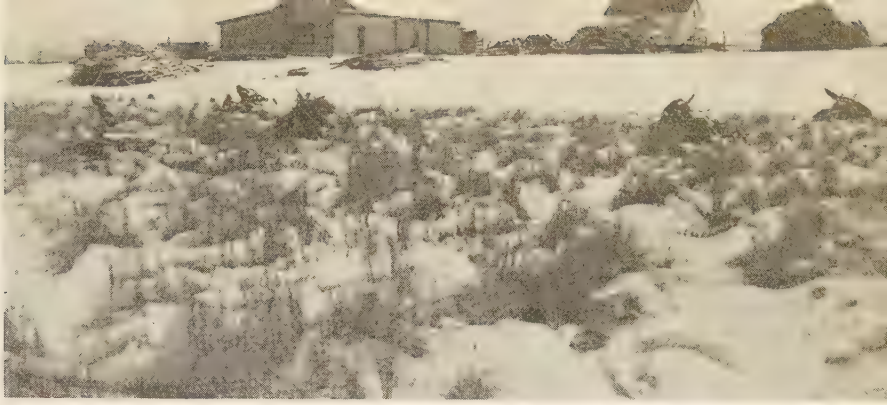
Pastor James E. Tuomisto and his church auditorium at Cloquet

Our church at Sawyer was built as a Communist Hall

At Hibbing, Finns work in the largest open pit iron mine in the world

*Finnish farmers are accu
to snow*

Victor Holopainen, the pastor at Palo



Glance at this Finnish farm near Palo

Note this Finnish home on the edge of the forest

he men the Palo Church ring in e wood uring a ovember owstorm

From Finland to Minnesota

Of the new nations which were spawned by the World War and sanctified by the treaty of Versailles, none has commended itself to our country more than Finland. She is our only European debtor to pay back what she has borrowed.

Her fleet-footed, agile sons have gathered up a surprising number of points at the Olympic games. At least twice little Finland with her three and a half million people has been second only to the United States.

But the Finns have something besides muscle. Strains of "Finlandia" haunt our minds. In Sibelius she has the greatest living composer.

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But there are other aspects of Finland with which we are not so familiar. Geographically it lies "north of Russia" with Norway for her only competitor as the northernmost inhabited area of our globe.

It is a land of many rivers connecting multitudinous lakes. Over half the land is covered with forests, which the government supervises with great care. Where the timber has been cleared the tendency is to raise hay and go in for dairy farming.

Necessity has made Finland a progessive nation. It is too poor a land to coddle its women. They have borne their share of life's burdens, and were the first national group to be given the suffrage.

Where life is hard economy is important, with the result that the Finns are addicted to coöperatives of all sorts. Finland anticipated our own "noble experiment" with prohibition, and has approximated the same result!

Although once a portion of Sweden, from the beginning of the nineteenth century until 1919 Finland was a grand duchy enjoying some degree of autonomy within the Russian Empire.

The poverty of the country and discontent with Russian rule encouraged emigration to the United States, which began about fifty years ago. In the last census 142,000 people gave Finland as their birthplace. As their families are large, probably twice as many are of Finnish parentage.

The Finns have scattered across our country from New England to the Pacific Northwest, with a preference for the regions where the coming of winter is an unmistakable event.

Although in the homeland the Finns are overwhelmingly Lutheran, in this country they have tended to depart from the religious ways of their fathers.

Many have found a congenial spiritual home in our fellowship. Today we have approximately 30 workers among the Finns with churches in New England, Ohio, Minnesota and the Pacific Northwest. There are urban congregations in Worcester, Brooklyn, Chicago, Milwaukee, Portland and Seattle.

•

Northern Minnesota has appealed to the Finns because it is "so much like home." The country is mildly rolling, inclined to be rocky and interspersed with many lakes; formerly forest covered the land. Fifty years ago lumbering was the major industry, with dairying now taking its place.

The cycle of the Minnesota Finns runs something like this: They came first as woodsmen clearing the forest; then they grubbed out for themselves stony farms where the snug little cabin of the owner is likely to be overshadowed by the barn which shelters the cattle. The younger generation found farming to be none too profitable and so drifted into town to work the lumber mills and wood work establishments which have si taken their place. The opening the Missabe Iron Range as greatest source of ore in the l regions created a market for la which attracted yet more of th away from their clearings in woods.

•

In all their wanderings the Fi have retained their love of mu and their passionate devotion cleanliness. String orchestras ar feature of the life of our church

The probable explanation of Finnish bath is that in a cold co try one enjoys getting really war On every farm one finds a detac bathhouse. In the towns these established in the basement, or course is had to public baths.

The two features of a Finn bathhouse are a stove covered w stones and a hen-roost arrangem upon which the bather may sit lie. The bath begins to funct as water is thrown on the hot sto In addition to being steamed in and out the bather also chast himself with bunches of twigs fr some convenient tree.

The real Finn brings matters a head by either jumping in a l or rolling in the snow, depend upon the season! Less hardy ablute themselves with cold wa The result is great cleanliness much exhilaration! (We tried and know whereof we speak!)

Our church at Palo, Minnes might be in Finland. Together w the parsonage it stands on the sh of a little lake, while the farms the neighborhood are carved ou the surrounding forest. The co pact homes still suggest the fron

The day we happened by men of the congregation were bu bringing wood into the basem

ne church against the cold days ch were coming. Although it only the eighteenth of Novem- a promising young blizzard getting under way.

This church, together with a ıber of others, is served by Vic- Holopainen. (The Finnish lan- ge is generous with vowels and n to the multiplication of syl- es, but has no b, c, f, q, or w. s like nothing else on earth ex- the Estonian and Hungarian gues.)

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Amid the new and rather spark- cities of the Iron Range min- s our veteran pastor, Johannes nanen. The Hibbing congre- on uses the attractive chapel of Episcopal Church. At Eveleth have a small building, while at abik a Finnish congregation uses Federated church for its services, incidentally furnishes a large ion of the Sunday School.

Our Finnish "cathedral" is found the little city of Cloquet, some twenty miles west of Duluth. This might be described as a "home-made" church. It was erected during the depths of the depression with a volunteer architect and amateur workmen for everything except the masonry, which is a professional job. The result is an attractive building on the outside and both a worshipful auditorium and a good place to eat on the inside.

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Fully a quarter of Cloquet's eight thousand people are Finns as well as a goodly proportion of the surrounding countryfolk. Thanks to a devastating forest fire in 1918, the town has been rebuilt with a spacious spic-and-spanness not commonly found in the wake of lumber mills.

One of the sights of the place is a retail coöperative store which does a million dollars worth of business a year with the minimum of show window lure. The Finns want goods rather than salesmanship!

The pastor at Cloquet and parts adjacent is James E. Tuomisto, which by interpretation means "a branch of a cherry tree." He received his high school education in Finland and became an instructor in the army. In 1919 he made a trip of exploration to this country, but lacked the funds with which to get home. Inspired by the news that an American dollar was worth 45 Finnish marks, he went to work first in a lumber camp and later on a pick-and-shovel job on the construction of the hydroelectric plant at Niagara Falls.

While living in Toronto he came under the influence of Karl Hendriksen, who imparted to him a warm evangelical faith and who persuaded him to enter the Union Theological College in Chicago, where he met Mrs. Tuomisto. Since 1927 he has been pastor at Cloquet.

Our Finnish pastors in Minnesota are supported coöperatively by the Board of Home Missions and the Pilgrim Church of Duluth.

Like the Russo-Germans

y Claton S. Rice

HE majority of the people in our German churches are for- German colonists in Russia migrated to the United States he years before the World War. Because of their skill as farmers have been successful wheat pro- ers in the semi-arid West. They found in the Dakotas, Nebraska, ho, Montana, Washington, Col- do, California, Iowa and else- ere.

Like that of the Mormons, their al life is built around the church, ch has enabled them to survive barren countries. The circum- nces in which they have lived e given them a number of un- al characteristics.

People of the first generation have an intense love of the German language, born of the days when they were "pilgrims" in an alien Russia. They have hesitated to introduce English into their Sunday Schools, with the result that many of their public school educated children have been lost to the church.

One disgusted Russo-German pastor, who loved German very much himself but who wept over the loss of his church children, exclaimed, "The religion of this people is the German language!"

Every effort is being made to introduce English as rapidly as the people need it. In one progressive field the pastor conducts two services, one at ten and the other at eleven, the first in English and the second in German. German will be the only language understood by many of the old people as long as they live.

During their exile in Russia the Brudershaft was developed as a lay society whose meetings are devoted to prayer and testimony. Pietistic in the extreme, it is a power in many of the churches, although there are problems connected with it which many of our German ministers cannot solve. It professes higher standards of personal living than the rank and file can attain.

This inner circle may become ex-

ceedingly pharisaical and divisive. It is easy for anyone who knows the strength of this movement to see why the Lutheran churches did not welcome the Russo-Germans into their fellowship when they first came to the United States.

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The Missionfest is the annual all-day service when gifts for missions for the year are received. Compelled by the warm glow coming from a fervid presentation of missions, offerings often pile up in large amounts. Sacrificial giving at such times surpasses that to which we are accustomed.

Who can ever forget the man, tears streaming from his eyes, who placed several five dollar bills on the plate, a large gift for a dry farmer who had faced crop failure for two years?

Nor can one fail to remember the aftermath—the story uncovered years later—of how this money was the last cent in the house, with a winter without needed shoes looming before the family.

His eyes glowed as he said, remembering the whole affair, "The Lord did not let us suffer even if we had no money. We are glad we gave!"

Perhaps some of us would feel that they gave too freely, for he and his family wrapped burlap around their worn-out shoes that winter to keep their feet from freezing!

Carried over from the old country is the practice of confirmation. It ties their young people into the church after a thorough catechetical training.

The "tent of meeting" used by the General Conference of German Congregational Churches at their meeting in Hebron, North Dakota

Personally, I like it, as I do their habit of church attendance, and their willingness to accept church responsibilities as a great honor. I approve their belief that each family must support the church financially as well as by attendance. They still think in terms of families. I wish that we might do more of it.

You can distinguish a Russo-German church from the average Congregational church by the large numbers of cars parked around the building, cars which have brought whole families to worship.

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What the future of this interesting and devoted group is to be remains to be seen. Many of our congregations are too cold, too intellectual to appeal to these young Russo-Germans who may decide to go into English-speaking churches. The atmosphere of the more emotional groups seems to be more favorable to them.

However, if our German churches will continue to introdu English as rapidly as it is neede in the course of another generati they may develop into warm-heart English-speaking Congregation churches, with certain customs, lo alties and heritages which will i spire the rest of us.

•

We can offer them much goo We hope they will take our best, r taining their own best, and leavi our weaknesses.

I like the Russo-German Co gregationalist. Through his loyalti and sacrifices he has shamed m often into becoming a better churc man. I wish that more of us mig be exposed to his way of doi things.

I hope that the "Acids of Moder ity" will do no more than to bu away the dross from him, and th the second and third generati Russo-German will become staunch American Christian.

he Czechs in America

s Czechoslovakia is both an in-dustrial and an agricultural ntry it is natural that the Ameri- Czechs should be found in our s and on our farms. In the RALD of September, 1938, we ured one of our Czech parishes he shadow of Pittsburgh's pre-tous hills. In this issue we offer npses of three rural Czecho-akian churches in widely sepa-d sections of the country.

Disputanta, Virginia, is not easy find. Turning aside from the d to Portsmouth one passes ough a well-wooded swamp ere fishing is a popular pastime. on reaching dry ground a trim rch and well-painted parsonage appear amid an opening in the trees. The long tables beside the church show that the Czechs have fallen in with the Southern custom of "dinner on the grounds."

In talking with the pastor we learn that Czech farmers come as much as fifteen miles to attend their church. Raising peanuts is the chief industry of this region. Instead of borrowing money on the crop while it is growing and selling at harvest time, the thrifty Czechs store their peanuts until the price is at a peak!

The superintendent of Iowa wrote that a visit to the Czech church at Vining "would be appreciated." This is a small community

A Czech Family Comes to Church in Minnesota

Disputanta church in the woods

in rolling country where our church was organized in 1893. Here Andrew Paulu served as pastor for thirty years. Since his retirement in 1924 the little church has been "without benefit of clergy" much of the time, but has continued to maintain its Sunday School and women's society and to pay its apportionment.

On arriving in "Spotless Town" we asked a woman carrying a large package where the missionary society was meeting. As she was going there herself, she directed us to the railroad station, which looked as though the traveling public had forgotten it. We learned that the station agent was also doubling as town banker.

In the apartment above the "waiting room" we found twelve good women waiting for us. Two or three were substantial grandmothers whose tongues were accustomed to the language of the old country while the others could be described as attractive young matrons. Just then their hearts were all heavy because of the news from Europe. For their devotions they were bravely reading the Bible through a chapter at a time. With lively interest they then listened to the story of what Pleasant Hill and the Brasstown Folk School are doing in the Southern mountains.

The climax of the afternoon came with the "refreshments" which were served by the attractive daughter of the hostess, who had graduated from high school to a job in the bank. The word "light"

Vaclav Vavrina, former home missionary in Czechoslovakia, now pastor at South Elmdale

would be a misnomer for the food which appeared on the trays. One wonders if it was the Czechoslovaks who invented the sweet roll—at least a variation thereof appears to be as much of a national emblem as is the doughnut in New England.

When we asked the women if they were going home to get supper they merely laughed. To the question "How about the men?" they answered, "We'll take them something!" We suspect that the husbands had no cause for complaint.

South Elmdale is near the geographical center of Minnesota. Here our church was organized by a group of farmers in 1897. The building which was erected in 1915 has been greatly enlarged and a small parsonage added. The immaculate auditorium is adorned with a painting of Christ at Gethsemane.

The present pastor is Vaclav Vavrina, who began life as a home missionary in the Dakotas and who worked with the Y.M.C.A. in Czechoslovakia for some years after the World War.

The visit of the missionary team to South Elmdale was an all day affair. For lunch we were taken to the neat bungalow home of a retired farmer who had spent 53 years in the community raising a goodly number of children.

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Missionary meeting number one was held early in the afternoon with an attendance of 50 of whom a surprising number were men. Then followed an intermission during which the men took care of the chores, the missionary team walked around a section of level Minnesota land, and the women prepared a supper to which everyone was welcome but concerning which no money seemed to be changing hands.

We wondered if all who came to eat would linger to listen, especially after the tables in the little

This Czech couple likes to entertain ministers

dining room were set a second tir But only a few disappeared i the enveloping darkness; eig remained to listen and to give.

The Czechoslovaks are a healt happy, frugal and industrious pec who fit the American scene a who have responded well to hand of friendship which churches have extended to th through the Board of Home M sions. They rejoice that they "here" and not "there"; we sho be glad that they are a part of nation both geographically a spiritually.

A Mellow Midwinter Meeting

For the ninth time the men and the women who are responsible for the common work of our churches assembled under the hospitable roof of the First Church of Evanston, Illinois, for the traditional Midwinter Meeting. The meetings began with some preliminary gatherings at 19 South La Salle Street on Thursday, January 19; they ended with an after-meeting under the auspices of the Division of Christian Education on Friday, January 27. They involved a good many people: the Missions Council, the Prudential Committee of the American Board, the directors of the Board of Home Missions, the Council for Social Action, the state superintendents, and the women state presidents.

To summarize what happens when such an aggregation meets is impossible. Inevitably a host of transactions are cleared and engagements entered into. The spirit of the various gatherings was like the Evanston atmosphere, clear and crisp. No one was terribly exc about anything; good will and r tual confidence prevailed.

There was more of inspirat than usual. The chaplain, bert D. Stauffacher, of Claremo California, was thought-provok and spirit-stirring. Good str whiffs of reality were administe on three occasions. At the Am can Board luncheon two Chir and various others set forth the s ation in China. On Tuesday ni William F. Frazier gave a v

ture of the poverty of Puerto
co and of our school, hospital and
urch work on the Island. On
ednesday night President Mary
anch of Tillotson College told
at she had done and hoped to do
the Negro youth of Texas. On
spot she received assurances of
00 towards the $50,000 which
is raising for a new building.

Nothing new was launched in the
y of novel plans for promoting
achinery, while budgets were
opted which will reduce the cost
promotion to less than ten per
nt of the money raised. In the
vision of Christian Education the
sponsibility for Missionary Educa-
n which has been carried for
any years by John L. Lobingier
as divided among the age group
cretaries. In future the World
rvice plan will be confined to the children's groups and will be administered by Miss Mildred C. Widber. Under this new arrangement Mr. Lobingier becomes Adult Education secretary.

At the fellowship banquet an affectionate farewell was extended to four leaders who are retiring under age limitations: Superintendent Gonzales of Kansas, Superintendent Rollins of New York, Superintendent Sullens of Colorado, and Secretary Malcolm Dana of the Town and Country Department. During the meetings the Council for Social Action announced that Hubert Herring and Margueritte Harmon Bro were leaving its staff to pursue their other interests.

The usual changes were made in the elected offices of the various bodies. After five years of effective service as chairman, first of the Commission on Missions and then of the Missions Council, W. Frederick Bohn of Oberlin was succeeded by Dean Vaughan Dabney of Andover-Newton Seminary. Mrs. Bryan N. Brown of Southern California succeeded Mrs. Raymond S. Jewett of New York as vice-chairman. The superintendents elected Fred Hall of Ohio as their new president and Mrs. D. E. Brown of the Middle Atlantic Conference as secretary. Mrs. Marion Bradshaw of Maine succeeded Mrs. Bryan N. Brown as chairman of the Women State Presidents. Ralph Timberlake of Massachusetts follows C. C. Burger of Missouri as the representative of the state superintendents on the Joint Cabinet of the Missions Council.

llinois Youth Reach Their Goal

y Lucy M. Eldredge

THE Illinois Congregational Christian young people have en interested for several years in eir Youth Service Fund of $1000 r a worker in the Chicago Boys' ourt, the service of Hallie Magill Westville, a mining town in Cenl Illinois and the Lydia Lord avis School in China. Hard work s been done every year, and ways Illinois has had the distincn of raising its goal.

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Last year, youthful interest and thusiasm and vote raised the goal $1500.00 and added to the three ojects already accepted a "Service r" for Southern Illinois. They re sure they could do it! And ey did.

When the Executive Committee t on January 7th, it looked dus. The books were to close on January 10th, and they were still $100.00 short. When the officers learned that there was something like $40.00 left in the general expense part of the budget, they immediately voted that amount for the projects if needed to complete the fund.

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But when the records of the churches were all in on January 10th, the total was $1531.74! Three Associations had paid their quota in full: Fairfield, Wabash and Central, all down state. Chicago Association, with a quota of $750.00 was only $4.00 short of its goal. And one hundred and thirty churches shared in the Fund as compared with the ninety-two in 1937.

The story would be incomplete without including some of the reasons for the success, which will send Illinois Pilgrim Fellowship officers into the new year with even greater missionary enthusiasm.

The young people wanted to do it. Their officers voted to accept the responsibility. Some of them had worked for a number of years, but they did not surrender or lower their goal. They increased it!

The young people knew why the money was given. It is interesting to read in the report of the Chicago Pilgrim Fellowship Retreat the reasons worked out by a special committee appointed to study the Boys' Court Project. When there is so much need in the world, any project seeking support passes under scrutiny.

The committee recommended unanimously that this project continue to be a part of the Service Fund for the following reasons.

"The project appeals to the

churches. The work is well done. The withdrawal of this support would probably mean that the work would be discontinued. A significant number of the boys who are assisted have recently come to Chicago from surrounding rural areas. The fact that it is a city project keeps interest in the fund balanced. (Miss Magill's work and the Service Car's itinerary touch chiefly smaller centers.) This is a non-denominational work and so has a special appeal for Community and Union Churches. This project is available for first hand study in Chicago area." With such reasoning as that, what was there to do but to give the full amount?

Vivid and effective promotional and educational material was sent to each church. Any High School student would look twice at the picture of Miss Magill and her kindergarten group and read the brief story of her work in the mining community where people of nineteen different nationalities depend upon her for friendship in suffering and sickness and privation.

When they learn that she is a visitor, nurse, Sunday School superintendent, and teacher, they want to help, and they do. They travel in thought with the "Service Car" their gifts will make possible. It is theirs, and the work becomes theirs also.

Or they read the "Latest Bulletin from Fenchow," or hear the High School experiences of Boyee who finished High School with honors, and then was prevented from continuing his premedical study by the war.

They learn that their $200 will go as far as 700 Chinese dollars, and that an old Chinese farmer gave fifty cents to a missionary, the wages for two days' hard work, to help people in America because his son had read in the newspaper about the need of the Ohio Valley Flood sufferers.

Their interest and concern grows. Next year they will be learning more about South Africa, and their money will go for that work.

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Another reason for the success, a reason which Illinois youth give frankly, is found in the generous co-operation of such adult leaders as Victor Marriott, Sallie Ann McDermott, Paul Reynolds, Walt Giersbach and others. Wherev the Pilgrim Fellowship program growing, such coöperation a adult encouragement and inter are found. It is indispensable.

Summer Conferences are alrea the theme of conversation in ma youth groups in our churches. It not too early to be thinking abo the choice of delegates and the fun which will help to make their goi possible.

There are men and women some churches who are helping create the Scholarship Funds, whi pay *part* of the expenses of so boy or girl who is willing to prepa for greater usefulness in the churc

Young people are planning pr grams where offerings will help swell the funds. And committe are busy planning for 1939 Su mer Conferences which will deepe youth's personal religious experien and point out missionary and soci service projects which will enlist h time and interest.

Now is the time to make sure th your church will benefit from t conferences in your area.

Prayer From the Mountains of India

By Dorothy Bryant Alle

Vast, dim and misty
The valley stretches
Beneath the mountains.
One sees trees that bend
And move and are mysterious.
They seem filled with
Spirit and life.
They guard, they gaze,
They tower high
Upon the mountains.
One loves and looks at
The valleys stretched
Between the mountains.
Daylight reveals
The vastness.
The birds hover above
And the wind
Slowly manoeuvers and
Calms the restless
And smooths trouble.
Sunbeams gleam
Through scrawny boughs
Ready to brighten
The mountains.
The magnificent, deep colors
Become a part of you.
The golden yellow is transfigured
Into an impressive red
And fills your soul.
At the treetops it pauses
(Only for a moment)
And one last gleam discloses
"Day is Done."
The afterglow becomes a prayer.
Into your heart it vanishes
And there is made your own.
Night's stars keep watch
Upon the mountains.
Bright, pure, and serving
They stand undaunted.

Oh, God, make me
As your mountains,
High, devoted, and serviceable
Ever on guard and ready
To stand steadfast;
Ever a challenge and help
To valley folk and
All the others,
Expressing Thy love
Unchangeless and spiritual.

The Greatest Experience of My Life"

Mountain-Top" Impressions of Madras

THE great International Council Meeting held at Tambaram, a urb of Madras, India, came to lose on December 29 after three eks of most intense thought and cussion on one of John R. Mott's st "terrific" of programs.

The delegates—housed mostly in buildings of Madras Christian llege at Tambaram and in St. ristopher's College within Mad—numbered 472 and the nation-ies represented were over 70.

We know of but two resolutions sed: the one expressing sympathy h all of whatever faith who are fering from aggression and perse-ion; and one refusing to pass olutions condemnatory, wholly, *any* people. Whatever other ac-n was taken by the Council will come evident in time.

We simply know that it was a iracle that such a demonstration basic human unity could have oc-rred in time of hatred and strife e these—a miracle of grace and th, a miracle witnessing to the wer of Christ to remake men's arts, drive out prejudice, remove ritual barriers, cement brother-od, grant insight, and put love o the hearts of us all."

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Some "impressions" have been eived from Douglas Horton, inister and Secretary of our Gen-l Council of Churches; Russell enry Stafford, Minister of Old uth Church in Boston and Chair-n of the Prudential Committee of e American Board; Fred Field oodsell, Vice-President of the ard; Ruth Isabel Seabury, Sec-ary of the Board; Alice Browne ame of North China, Frank Lau-ch of the Philippines, Henry ggs of the Near East, James Dexter Taylor of South Africa; and Leslie B. Moss, Secretary of the Foreign Missions Conference of North America.

The letters were written just after the Meeting closed when, in the words of Douglas Horton, the writers' brains were "a bit sodden as a result of long immersion in endless committee meetings," and yet at a time when their spirits were still communing with one another on the Mountain Top of Privilege.

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These "hard-boiled intellectuals" were actually emotional in their reports.

"It is the greatest experience of my life. The memory of it will live in the hearts of us all forever. A more alert, intellectual, competent assemblage it would be hard to imagine. And history records no such bringing together of men and women of all races—many of them young—for unguarded mutual interchange of knowledge and thought as this has been."

The writer? No less a person than Minister Stafford of Old South Church! And he is by no means alone in the use of superlatives under great emotion.

"I shed the most tears during the second Sunday when the Africans, Indians and Chinese were telling stories from their countries," writes Frank Laubach. "The last day with Mott's closing address gripped me most. It set a raging Bengal tiger loose in me and in many another."

"I shall never forget the gripping intensity of that address," seconds James Dexter Taylor, "and God forgive me if I fail to implement it in my life in the years that remain."

THE FELLOWSHIP WAS WONDERFUL

As one cause of this deep feeling in men and women known for their calm and cool thinking we must point to a remarkable sense of "fellowship that crossed all barriers."

"I have in mind," writes Dr. Goodsell, "many ineffaceable pictures of delegates getting together, rapidly finding a common basis in Christian experience and building on that foundation the most abiding friendship and the sense of oneness and togetherness.

"In the sessions of the meetings, but more particularly in little chats on the grounds, in the corridors, under the trees, in the dining-halls —everywhere—the mingling of races and denominations has been truly remarkable and a foretaste of what the Kingdom of God might be like in some respects."

"From seventy nations men and women of all denominations," writes Dr. Stafford, "within historic Protestantism have met on equal terms of friendliness, quickly ripening into friendships, and in comparing their situations at home these men and women have discovered that the church faces the same issues all over the world today."

"Never have I beheld," adds Dr. Moss, "anything approaching the freedom in comradeship among so many nationalities. It thrills me to the marrow."

"In a very real sense," contributes Harry Riggs, "Tambaram demonstrated that Christ's last prayer is actually being answered: we are really and fundamentally one. This was absolutely true of our devotional periods during each day. It was also true in the outcome of most of our discussions, and tri-

umphantly so in the statement of our Faith."

THE NATIONALS WERE SUPERB

Much of that joyous sense of fellowship was due to the high quality of the Christian Nationals at Madras.

"The nationals were magnificent," corroborates James Dexter Taylor. "Men like the Bishop of Dornakal, Dr. Koo, Dr. Kagawa, and many of less fame, exerted strong influence in all group discussions and showed remarkable insight into the problems and opportunities of the church. One gathered that theological subtleties did not interest them as much as practical issues of economics, of new situations arising from the strong nationalisms everywhere challenging the church, but they were as strong for worship as for action."

"The leaders from the East and from Africa," writes Dr. Horton, "impressed us all with their sheer intelligence. Many were masters of English [some learned English especially for this meeting] and thoroughly at home in parliamentary discussion. It is pretty safe to say that the Western delegates learned more from the Eastern than the Eastern from the Western."

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To Miss Seabury "The Chinese delegation, second in size but most constructive as a delegation, played an enormous part and gave real leadership to the Conference; the India delegation stood out by sheer numbers and spoke a great deal and in several sections (seminars) their voices were the really significant voices.

"The Africans made a great impression. They were so friendly, so thrilled, so full of joy and pleasure in it all.

"The greatest inspirational person was an Indian, the Vice-Chairman of the Conference, Azariah, the Bishop of Dornakal. As one facetiously said to me, 'On principal I dislike bishops, but, confound it, I can't despise Dornakal; He's a saint.'

"Murao of Japan had more and better ideas to the inch in our Literature section than anyone else.

"Toward the West, at least in a number of countries, they still have a somewhat wary attitude. Africa is still the object of terrible exploitation by the white man. India is still struggling for freedom and this is very largely reflected in the church. China has passed through deep waters and is now out on the other side, eagerly calling for all the help she can get. The Filipinos are glorying in their newfound unity. They need and long for our help, but given in modern ways."

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"The Chinese were the most helpful, the Japanese the most silent, the Germans the most vocal —No! *Americans!*" laughs Dr. Laubach.

Says Mr. Riggs: "When it came to the public discussions, if there were any 'duds' the West furnished them, and I noticed that the meeting was *all ears* when one of the Nationals spoke.

"There was evident among some a resentment at the continued domination of the West. But usually high appreciation of the right sort of missionaries. A unanimous wish for more missionaries—in their proper places."

"They urged," agrees Dr. Taylor, "that missionaries of the right sort were still needed, and that if the younger churches were to measure up to their task, financial aid must be forthcoming. There was great cordiality, great appreciation, and great yearning for full fellowship with the older churches.

SOME INSPIRING MOMENT

Judging from the testimonials these friends it is impossible to poi to *only* one or two "high spots" the Madras Meeting. Dr. Staffo puts it this way:

"I am wondering what the hig point was for me. Perhaps it w Douglas Horton's noble sermon the first Sunday; perhaps it w Stanley Jones' ringing words Christmas Day, concluding a seri of triumphant testimonies by n tional leaders to Christian advanc

"Perhaps it was a tense mome in a sectional meeting, with Jap nese brethren present, when D T. Z. Koo explained very simp how loving your enemies *has* become real when your enemies a no longer across the sea but invad ing your own city.

"But I rather think that the lev has throughout been so high that peak towers over the rest. Th atmosphere has been uniformly ex alting, despite a coming to grip wit facts. Our hearts may have been the clouds, but we have kept ou feet on the ground."

"The highest inspirational poin to me," says Dr. Taylor, "was D McLeod's sermon Sunday the 18t on David's request for a cup water from the well by the gat of Bethlehem. He based the con pelling motive of missions in th abject *need* of man. The 'fountai filled with blood' was as the we of Bethlehem for the world's need.

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Dr. Goodsell found his greates personal inspiration on the very firs day of the Meeting. It was calle "Quiet Day" given over to worshi and meditation, collectively and pri vately. The Bishop of Dornaka led in the morning, Professor H. H Farmer at noon, and Bishop Hobso of Cincinnati at eventide.

"I was carried to deeper level of resolution and worship than eve before in my life. I found my pas

on glowing in a new desire and mmitment to be Christlike."

Dr. Horton, with others, cites the nal service of the big Meeting.

"Dr. Mott had been the miracle the Conference, carrying on in ite of his years and with a mini-um of sleep until at the end he emed just as young and fresh ever. There he stood telling us l, as he had already told two other nerations, that the fields were hite unto harvest and only awaited ır standing to the task.

"We all recognized that this was obably the last time he would ap-ar on such a platform, but the dness that might have accom-nied the thought was entirely dis-pated by the inspiration of this me-honored leader's personality."

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Mrs. Frame of China found reat inspiration in the Communion bserved on Christmas Morning rly.

"Bishops of several countries lped officiate, though Bishop zariah of Dornakal, South India, as the celebrant. To me it was an expressibly beautiful fellowship in orship and oneness in the real esence of our Lord; and as I knelt nd the bread was offered to me by ır Bishop Tsen of China and the ine by the Bishop of Nigeria, the rgiving hands of China and frica seemed to be offering to me e body and blood of our Lord hom the West has been crucifying ese centuries by our wrongs to em. The whole service of wor-ip and sacrament observed together caught us up into the very Presence."

THE DISTINCTIVE MESSAGE OF MADRAS?

"Faith!" answers Mr. Riggs. "That the faith the church has in the Gospel of Jesus Christ is the real solution to the world's desperate problems, is the *only* solution, is a practical one. We should go ahead and get it applied. I believe this is especially a message to the church at home."

"The call for us missionaries to be *colleagues* in the truest sense of the term," replies Mrs. Frame. "The Christian groups in any nation, East or West, must deliberately and at once take practical steps to co-ordinate and coöperate in all our plans for the World Fellowship. *All* the members of Christ should feel one living current of new love and devotion flow through them, so that we may forget the things that are behind, of suspicion or jealousy or feelings of superiority or inferiority, and press towards oneness in worship and coöperate effort to *live* Christ in the fear-racked society of today."

"The absolute reality of God" was the message of Madras for Dr. Taylor, "and the conquering love of Christ as the one and only hope for a world dark with the threat and the reality of war, and shaken from its old foundations of economic security and political and social stability. The sense of those divine realities were throbbing through the whole conference."

"The sufficiency of Christ and His spirit and power to transform mankind on a world scale," adds Dr. Goodsell.

"The fact that worship and prayer provide seasons when the human spirit under the pressure of God's presence is likely to be most socially creative," was what Madras impressed on Dr. Horton. "Many social pioneers seem to have won their strength and inspiration while on their knees.

"The day of what might be called colonial expansion of the Christian Church is nearing its end. The day when Christians all around the world should unite to cultivate the spirit of the Prince of Peace is dawning.

●

"My own hope is that we shall not cease to send missionaries from America abroad, where they are still in great demand, but that we should begin to invite missionaries from the younger churches to come to us, bringing the refreshment of their presence and symbolizing the new World Fellowship of the Church."

Yes, we can well believe that our colleagues at Madras must indeed have felt—as Dr. Stafford puts it—"the church in transcendent unity, and, by God's intention, the continuing incarnation of Christ, His body on earth for mankind's salvation."

Let us hope that the influences released at Madras may have "enduring and increasing effect in history." Amen.

"I was never more proud of being a Congregationalist than at this Conference where we had so many fine delegates. Dr. Horton preached a *great* sermon that I heard many say was the *high-water mark* of the Conference!

Isabelle MacCausland, Delegate from Japan

Camera New

By Dorothy P. Cushing

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We Go To Madras

1

(1) Two minutes up this broad avenue from the railroad station at lovely, rural Tambaram, 15 miles from Madras, brings us to (2) Madras Christian College, host to the Conference, whose buildings and campus were ideally arranged. Here is a Lady from Burma in costume, who chats with a Gentleman Who Forgot His Helmet!

2

(3) Dr. S. Jesudason and Dr. P. O. Phillip, two outstanding Christian Indian leaders. Dr. Jesudason holds umbrella.

3

(4) Dr. Yi Fang Wu, right, President of Ginling College, Nanking, China, talks with two other women delegates. At their right, The Man in Shorts, is, briefly, Count Steven Cornelis van Randwijck, Missionary Consul of the Netherlands Indies!

4

To Dr. Fred Field Goodsell whose versatility and promptness made possible most of these pictures when acted as Camera Man and forthwith used the air mail to America should go a credit line in caps—bold f

ALL ONE BODY WE!

A cheery group of delegates from Africa, India, Burma, Philippines, U.S.A. and points north, east, south and west. "discovery of the Church Universal," declares Dr. Goodsell.

THEY WORKED TOGETHER

ight) Section on Church and State led by
n's Bishop of Winchester. "The Church's
function is to arouse the conscience of the
. . . No Church can survive unless in the last
it is prepared to be crucified with its Master."
p of Winchester, in white at front of room.

EY THOUGHT WITH THE LEADER

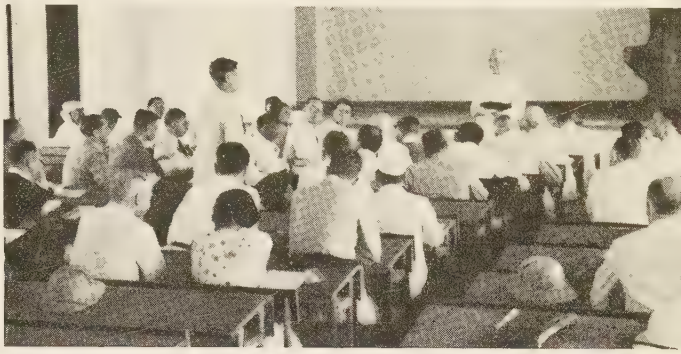
ight) Candid camera view of a session showing
cteristic intensity of interest in the discussions.

MADRAS HAD A PARTY

Akira Ebizawa, in dark suit, secretary of the
nal Christian Council of Japan, talks with Dr.
son, head of Jirupattur Ashram, at Garden
given by the Governor of Madras and his wife,
Marjorie Erskine.

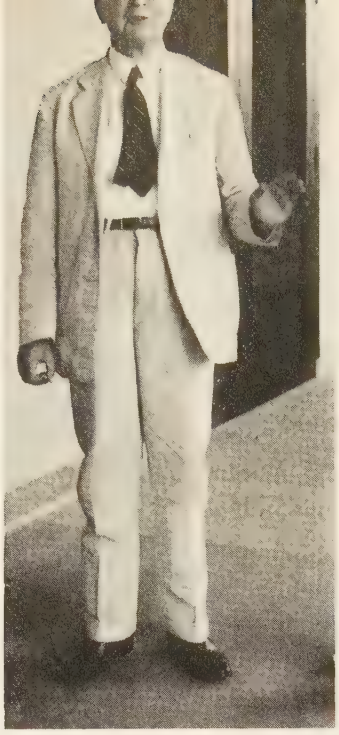
THEY WORSHIPPED TOGETHER

"In that worshiping multitude in which almost every people on earth were represented, one could feel the pressing needs of the whole world were being lifted up before the loving All-Father." *Basil Mathews.*



THEY ATE TOGETHER

(Left) Dining hall close-up. They did not stop discussing even at meal times!

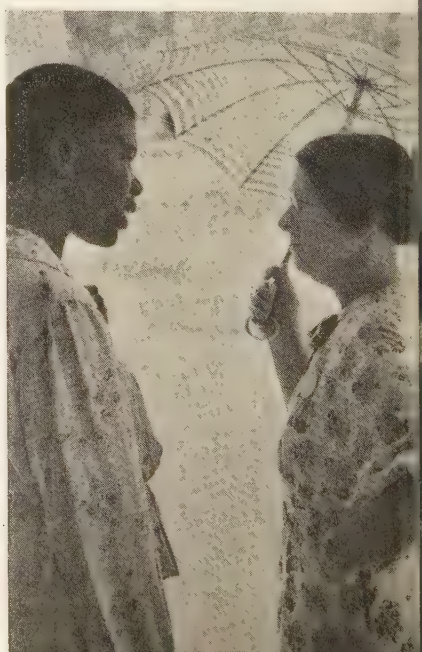


ACROSS THE TOP, FOLKS

We need not introduce the three of Us 'Uns, Douglas Horton, Ruth Isabel Seabury, now leading one tea of Nationals in America, and Fred Field Goodsell. Next, Dr. John R. Mott, Christian internationalist—extra ordinary, layman, and re-elected Chairman of the International Missionary Council. Mrs. Mae Hales of th American Board acted as Dr. Mott's secretary during the Madras Conference. Rev. William Paton, Londo British Secretary of the International Missionary Council and editor of the *International Missionary Review the World* talks with C. F. Andrews, close friend of Gandhi, mystic and devoted friend of India. In his hom spun Indian garb with his white beard and kindly smile, Mr. Andrews was a striking figure at the conferenc

NOW THE LOWER ROW

First, D. T. Niles, young prophet from Ceylon, talks with Dr. Hendrik Kraemer, Dutch theologian an author of the much discussed *The Christian Message In A Non Christian World.* Next, brilliant Dr. T. Lew of China and Dr. Walter M. Horton of Oberlin stop in their tracks for a chat and then, Miss Mina Sog Bantu, of royal blood, the only African woman delegate from Africa, makes a new friend.



THEY TALK DIFFERENT TONGUES BUT THEY SMILE THE SAME SMILES!

1

(1) The Stafford Smile—Dr. Russell Henry Stafford, Minister of Old South Church, Boston, and Chairman of the Prudential Committee of the American Board.

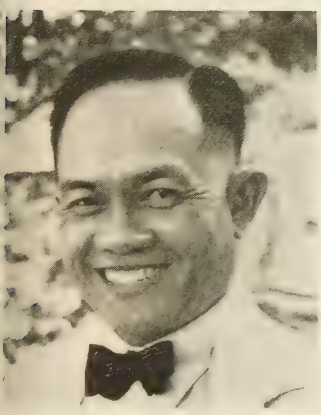
2

(2) Dr. Yi Fang Wu, President of Ginling College, Nanking, China.

(3) Rev. L. G. Dia of the Philippine Islands.

(4) "Jimmie" Chuan (Mr. James S. Chuan) layman, banker, from Peiping, North China, who refused to let the theologians get him down!

(5) Professor Loutfi Levonian, of Syria, Dean of the Near East School of Theology, well known in America.



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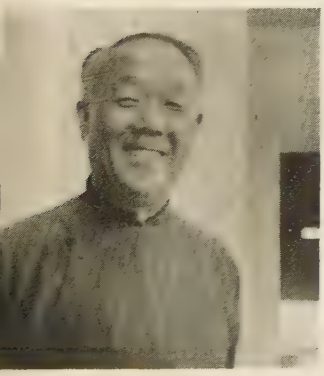
(6) Saintly Bishop of Dornakal, the Right Rev. V. S. Azariah, first Indian National to be consecrated a Bishop by the Episcopal church in India.

(7) Dr. Douglas Horton, Minister and Secretary of the General Council and Dr. Toyohiko Kagawa of Japan on a visit to an Indian village.

(8) Mrs. Tsai of China, youngest member of the Chinese delegation.



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(9) Post Madras team members, part of them. "What representatives the Young churches sent. I can speak of them only in superlatives!" says Dr. Stafford. From left to right are: Miss Mina Soga of South Africa; Dr. P. C. Hsu, of China; Miss Ila Sircar, of India; Dr. Hachiro Yuasa of Japan; Dr. Rajah Bhushanam Manikam of India.

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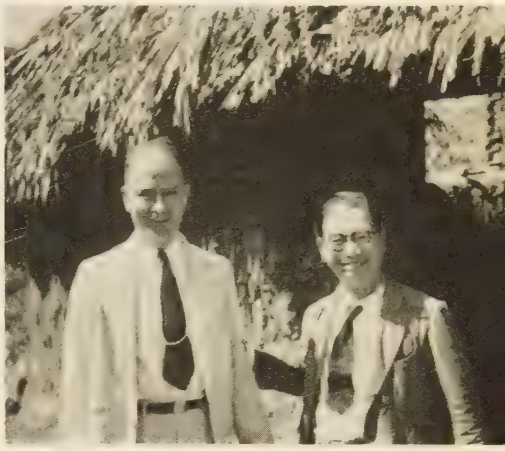

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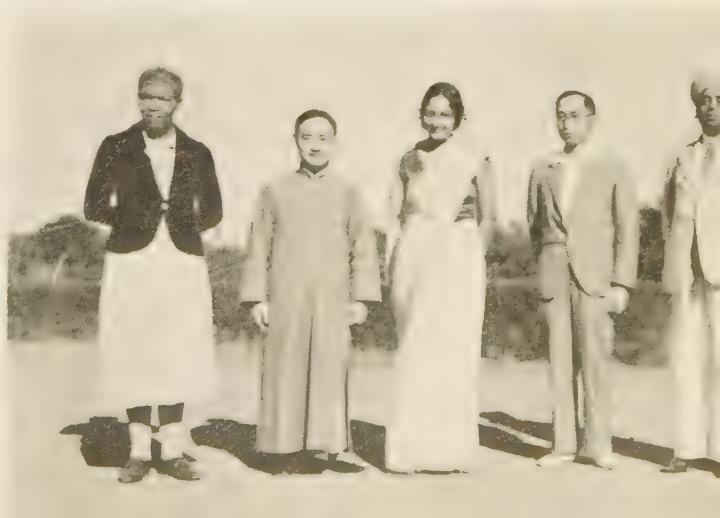


9

Personnel of the International Missionary Council, Tambaram, Madras, India, December 12-29, 1938. Dr. John R. Mott (center, front line) has consented to remain chairman of the I.M.C. for a few years longer.

The Congregational Christian group, missionary and national, included — *From America* Douglas Horton, Russell H. Stafford, Fred Field Goodsell, Ruth Isabel Seabury, Hilda Ives. *From South Africa* James Dexter Taylor, Cyril Allison Lanham, [illegible]

The Madras Message

THE International Missionary Council, meeting in Tamban in India, sends greetings to the ples of all lands.

We are 470 delegates, gathered m 70 nations and from many es of the earth to consider how may better make known to the rld the love of the eternal God He has revealed Himself in Jesus rist.

The reports that have been ought to us from every quarter the globe have made us realize at the ancient pestilences which stroy mankind are abroad with a ulence unparalleled. In every untry the fact of war or the fear it casts its paralyzing shadow er human hope. Race hatred, e ugly parent of persecution, has en set up as a national idol in any a market place and increasgly becomes a household god. verywhere the greed of money ntinues to separate those who have om those who have not, filling e latter with angry plans of revotion and the former with the nerousness of power.

Again and again a sense of penince has come over us as we have alized that these consuming evils e all of them man-made. They ar upon them the marks of human anufacture as clearly as the motor r or the airplane. Neither flood or earthquake nor dark mysterious rce outside of our control proices wars or economic tensions. Ve know that we live involved ithin a chaos which we ourselves ve made.

Again and again we have been rced to note that the evils that we ce are not the work of bad men ly but of good as well. The grav- t of our disasters have been ought upon us not by men desirg to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who cannot know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, his children, as indescribable as it is fathomless.

We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It is this insight which has taken the Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still sally forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to re-verify them.

It is not the merely moral person whom God requires in the present crisis or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place He causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life. To make Him known in the State involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of competition for private gain and the beginning of emulation for the public good. Every-

where it involves self-sacrificial service.

God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races, and the classes into a community o sympathy for one another under girded by a deathless faith in Christ

World Crisis Resolution

By a standing vote the International Missionary Council, meeting at Madras with delegates from seventy nations, passed on Christmas morning a resolution of sympathy with comrades in the universal Church throughout the world in the areas of conflict, and pledged themselves to use every effort to eliminate the causes of war.

The resolution, which was presented by the Chairman, Dr. John R. Mott, was as follows:

"At this time of crisis in various parts of the world, we of the International Missionary Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one, in which if one member suffers, all the members suffer.

"We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and serv ice under such tragic and tryin circumstances, we assure our fellow Christians in China of our love an prayers.

"Furthermore, we call upo Christians everywhere to give them selves to earnest prayer and effor that a way may soon be found t end this period of distress in a these areas, and that enduring peace based upon love and justice and th true interests of the peoples con cerned, may be established. W pledge ourselves to every effor looking to the elimination of th causes of war in order that th peoples of the earth may enjoy th blessings of peace, security, an freedom."

Literature to Follow Madras Conference

The International Missionary Council will be publishing a series of books on the Madras Council.

The first, and by far the most important of these from a world point of view, is the volume of Findings with an interpretative preface by William Paton. These will be edited on the way across the ocean by the officers of the Conference and will be published swiftly at a low price early in the spring of 1939. The little volume, similar to this volume of Findings, which followed the Jerusalem Meeting of the Council sold by the scores of thousands. This new volume should be used by the hundred thousand following "Madras."

Larger volumes will come out later on. These will include:

(1) a volume on Evangelism which will both discuss its principles and illustrate the adventurous initiatives being taken in different parts of the world today;

(2) the Younger Churches will be making their own interpretations in a number of areas in their own languages. These will be gathered together and translated into English and they are likely to cover at least India, China, Japan, Africa, and Latin America;

(3) the splendid research work in economic and industrial conditions in their relation to the Church, which has been carried out under the leadership and the stimulus of J. Merle Davis, will be gathered together and edited in the light of the Madras Conference. Dr. Manikam's little book related to this research, called *Christian Colleges and the Christian Enterprise*, will be included in this volume;

(4) addresses delivered at th Conference, together with som material from the discussions, wil make a fourth volume;

(5) the relation of the worl mission of Christianity to interna tional and inter-racial problems which could not possibly be handle adequately in the time at the dis posal of the Conference, will form the subject of a composite volum by an international group of writers

(6) the very rich and varied ma terial put forward from all sides i the group on the indigenous ministry makes it seem imperative to produc a volume that gathers this fresh ma terial and weaves it into a unity;

[*Continued on page 125*]

The Church*

By William F. Frazier

Prelude

Call to Worship

There is a river, the streams hereof shall make glad the city God, the holy place of the tabernacles of the most High.

God is in the midst of her; she all not be moved: God shall help er, and that right early. (Psalm 6:4-5.)

Invocation

O Lord our God who has bidden the light to shine out of darkess, who has again wakened us to raise thy goodness and ask for thy race; accept now, in thy endless ercy, the sacrifice of our worship nd thanksgiving, and grant unto us ll such requests as may be wholeome for us. Make us to be chilren of the light and of the day, nd heirs of thy everlasting inheriance. Remember, O Lord, accordng to the multitude of thy mercies, ny whole church; all who join with s in prayer; all our brethren by nd or sea, or wherever they may e in thy vast Kingdom, who stand need of thy grace and succour. our out upon them the riches of ny mercy, so that we, redeemed in oul and body, and steadfast in faith, nay ever praise thy wonderful and oly name; through Jesus Christ, ur Lord. Amen (*Greek Church iturgy*).

Hymn: Now Thank We All Our God.

An Old Testament Lesson: Psalm 97 to be read responsively.

Free Prayer concluded with the Lord's Prayer.

Hymn: I Love Thy Kingdom Lord.

A New Testament Lesson: I Corinthians 13. (Here is shown the inward and blessed compulsion which holds the church together and disciplines all its members.)

Hymn: Love Divine All Love Excelling.

Meditation (*Parts or all may be used*).

Some say the church was born on the day of Pentecost. Until then the disciples and friends of Jesus imperfectly understood His life and teachings. They were confused, divided in purpose, and quite unable to do those "greater things" in His name which Jesus had foretold. They were not yet the Church but simply a number of individuals. On Pentecost the promised Holy Spirit swept in upon them bringing understanding, love, power, courage, and irrepressible joy. The new day was fully come. All Christians were one in Christ. They had become the Body of Christ in the world and henceforth would be the members, willing and obedient, of His Spirit. The Church was born.

It is not easy to tell the moment at which the acorn became the oak. Jesus did not refer often or directly to organized human life—the state, the family, or the church. Nevertheless all His teaching regarding our relations to each other and to God and *His every word about the Kingdom of God contained the church as truly as the acorn contains the oak.* Given God, our fellow men and ourselves as known in the mind of Christ and the Church is inevitable.

When St. Paul says that Christ loved the Church and gave Himself for it, he was not adding some incongruous notion to the pure and simple gospel. To say that individual men are members of the one Beloved Community united and saved in a fellowship of memory and hope is merely to put into plain words such parables as "I am the Vine, ye are the branches." *The Church is the society of souls in the life of prayer.*

As soon as this inevitable quality of the Church is seen, many current errors cease to be plausible or attractive:

1. *The Church is not primarily concerned to increase its attendance or membership or wealth.* Its central duty is to live that life of love which fulfills the will of God as known in Christ.

2. *It is not the primary business of the Church to supply the community with the weapons for war against even non-Christian principles.* It is to live the life of love.

3. *It is not the business of the Church to serve the community,* or the nation, or a particular race, or the present order, or some far off ideal of social organization. It is to draw near to the sinful, selfish, and spiritually destitute with the glorious gospel of Christ.

The Church knows the true and all inclusive end for every man. It is to do the will of God. The Church knows what that will is. It is to love the Lord our God with all our heart and mind and strength and to love our neighbors of whatever race or nationality as He loved who died for us.

It would be vastly better, as Karl Barth has said, for the Church to elect to be thinned down until it be a tiny group and go again into the catacombs than for it to betray its essential character. There is no service which the Church can render comparable to that of being true and faithful to its own genius. That genius is to be "the Fellowship of the Called, the Hearers, the Obedient, the Awakened, the Prayers, the Hopers, and Hasteners."

What then can we do for the Church? Whether pastors or laymen the most helpful thing for us to do is humbly to receive through its scriptures, its divine worship, its holy sacraments, and private prayers, that which the Church has to give us. The unity and beauty of

*Seventh in a series of ten program outlines for adult groups.

the Church is impaired as long as any man or child is indifferent to the gospel. Even at that, each of us needs the Church vastly more than it needs us. Without the grace of God which it cherishes we are lost.

The greatest need of the Church is that more of its members learn to pray, and to speak to their neighbors without cant or hypocrisy of the joy and victorious life they have found in their own experience of the Christian faith.

Our greatest need is for the pure and saving Gospel. We men of middle years, for example, have comparatively few years to live. Is it best that they be spent enslaved to riches, without space for noonday rest or midnight watches? Would it not be better to refresh our souls not only in the hour of morning worship; but to add to this at least one more evening a week? Then we might learn to recognize that Voice which is like the sound of a flute in the ears of a mystic.

"It is good to cleave to God!" "And those, who have this good in common, have both with Him to whom they draw near, and with one another, a holy fellowship and form one City of God—His living sacrifice and His living temple."

As the Church of God fulfills its true destiny and reveals its essential character it is increasingly apparent that the Gospel was hidden in the life of the world like yeast in meal. The Church reaches toward the goal wherein "God shall rule man and the soul shall rule the body with a sweetness and facility suitable to the felicity of a life where bondage is no more." *The end of the Church is the Peace of the City of God.*

In this thought of the Church when revealed in its fullness we are already in debt to that great churchman, saint and thinker, Augustine. The Concord, which God has called us to build and is Himself, by His Holy Spirit, creating in the Church, Augustine gathered up in what he called a summary, but which is really a poem and every line a book:

"Peace of the body consists in the duly proportioned arrangements of the parts;

"Peace of the irrational soul is the harmonious repose of the appetites;

"Peace of the rational soul is the harmony of knowledge and action;

"Peace of the body and soul is the harmonious life and health of the living creature;

"Peace between man and God is the well-ordered obedience faith under eternal law;

"Peace between man and man well-ordered concord;

"Peace in the home is the wel ordered concord between those the family who rule and those wh obey;

"Peace in a political community a well-ordered concord betwee those of the citizens who rule ar those who obey;

"Peace in the celestial city the perfectly ordered, perfectly ha monious fellowship of those wh rejoice in God and enjoy one an other in God;

"Peace in the universe is th tranquillity of order;

"Order is that disposition things equal and things unequ which allots each to its own place.

The destiny of the Church wi not be completed until every fa of the world, of society and of th human heart has been transforme by the grace of God which is pres ent as a deathless yeast, a savor salt, an unquenchable light. Suc a Church we too may love. For who would not gladly give himself

Prayer of Consecration.

Hymn: Ten Thousand Time Ten Thousand.

Benediction.

Boys and Girls of America

A Son of San Mateo

JORGE is the Spanish for George. You pronounce it by taking a deep breath and then saying "Horjay" with the accent on the first syllable.

Jorge lives in San Mateo, a little New Mexican town from which the "New" might properly be omitted. Jorge's ancestors settled there long before the "anglos" had crossed the mountains into the Mississippi Valley. San Mateo was old when Chicago was young.

Things have never changed very rapidly in San Mateo. It made very little difference when the King of Spain lost his possessions in the new world and the Republic of Mexico was set up. Even when the red, green, and white flag of Mexico with a snake on it came down and the stars and stripes went up people still spoke Spanish, went to mass, married and died much as they had always done.

For San Mateo is a long ways from everywhere. The main lin of the Santa Fe Railroad is abou twenty miles away, but the train keep on going just as though ther were no San Mateo hidden behin the hills. It is much the same with the automobiles which go whizzing past on Route 66 on their way t Los Angeles or Albuquerque. For them San Mateo does not exist.

Jorge has the same ambitions a hundreds of other boys who have grown up in San Mateo during the

ıst two centuries. First he wants get big, and then he wants a ɔrse all his own so that he can get ound over the countryside.

From his point of view there are any places to go from San Mateo —lonely cattle ranches out on the ndy desert, abandoned mines, ıountains with snow on them. Al-ıough automobiles go faster, you e much more certain about get-ng to many of these destinations you take a horse!

But Jorge has to go to school! lis grandfather had better luck, at ast so Jorge thinks. In those days ɔys in the "plaza towns" of New Iexico did not have to bother with hool books. They grew up, played ıd went to work. In each village ıe or two people did the reading ıd writing for everybody. There as not enough mail so that they eeded a postoffice.

•

Things had changed a little when orge's father was growing up. By ıen the missionaries had come to an Mateo and had opened a school ɔ that anyone who really wanted ɔ could learn to read and write. They were sent by the Congrega-onal churches. They taught on veek-days and had church and unday School on Sunday.

Thanks to them, Jorge's father earned to read and write and to do ıany other things, which is very ɔrtunate, for otherwise he could ot be postmaster and run a little ore.

"It was the mission school which ıade me," he sometimes tells orge.

Jorge's father went to school be-ause he wanted to. If he had ecided to run away and play ooky nobody would have both-red. But not so with Jorge. Now an Mateo has a public school and mall boys have no chance to decide ɔr themselves what they will do bout it. They go!

Instead of the missionary teacher who lived right with them San Mateo now has a missionary doctor who comes over from Grants to see them once a month. His name is Dr. Cornelius. He is young and jolly.

Before he began coming the people in San Mateo thought of a doctor as some one you sent for if you thought you were going to die and had lots of money.

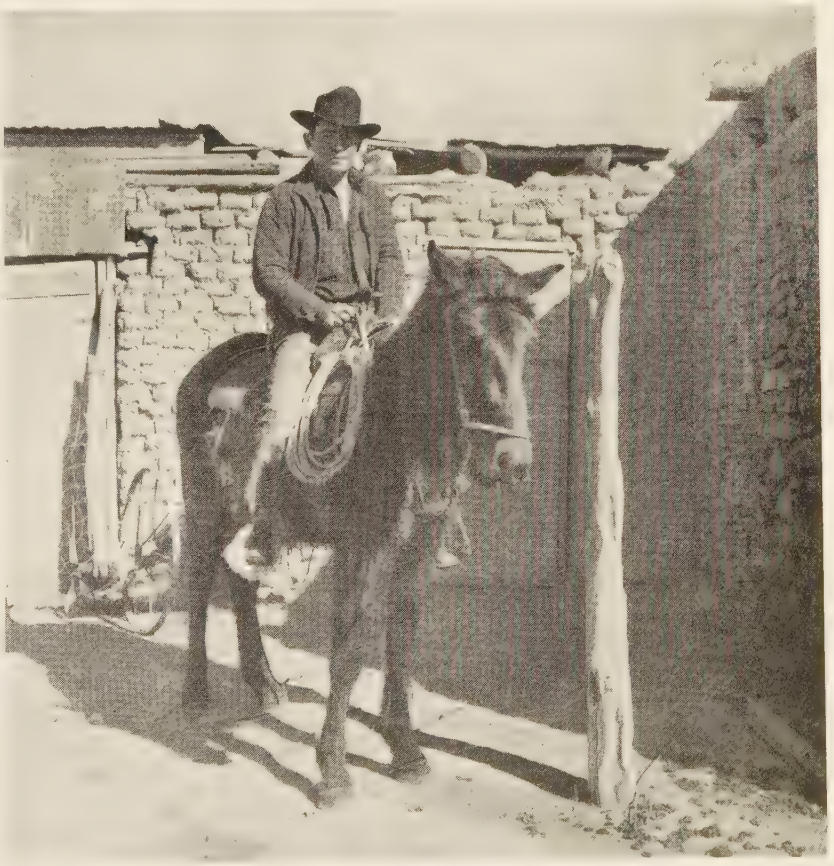
Aside from a "company doctor" at Grants it was fifty miles to a "real doctor." When people in San Mateo got sick they just waited as patiently as they could until they got well again. Only sometimes they died instead.

But now that is different. Every month Dr. Cornelius brings his little black bag to the San Mateo postoffice and looks over everybody who doesn't feel just right. If you are really sick he takes you to the little Congregational Hospital in Grants and cares for you there.

Old mission house where San Mateo first learned to read and write

The boys and girls all like Dr. Cornelius. He smiles at them and they smile back at him!

Because the children understand English better than their parents Dr. Cornelius likes to talk to them about ways to keep healthy. He tells them that one thing that San Mateo needs even more than it does to have a doctor come around is to put screens on its windows and doors. Then the babies would not



Jorge's brother starts on a trip

be sick so often in the summer time.

Another of Dr. Cornelius' favorite ideas is to find some girl from San Mateo who will work in his hospital until she learns how to take care of sick people and who will then come back to San Mateo and look after the sick babies. She could also help Dr. Cornelius by finding which people are really sick. But the doctor is still looking for such a girl.

This summer something new is going to happen in San Mateo. For years the old mission school was used for a church, but when they were trying to build the hospital at Grants it was sold and the money used for that.

The people have wanted to have their own church building again so they could have church and Sunday School regularly. Recently the Board of Home Missions voted to buy the material for a new church provided the people build it. Everybody has promised to help. Jorge is sure that there will be something for him to do.

If you ever drive to Los Angeles, why not turn north some ten miles west of Grants and visit San Mateo? You'll find Jorge around the postoffice.

Some daughters of San Mateo

A desert ranch near San Mateo

Secretarial Side Lights

The Superintendent of the German Churches

Mr. Hirning

ACOB L. HIRNING has learned much in many places. He was n somewhat less than fifty years in Neuburg, Russia, but of rman ancestry. His early train- was received at a teacher's semi- y at Grossliebenthal.

The first young Hirning heard of Congregational churches was en a friend received a letter from tudent in the German Institute Chicago Seminary. This was the st important event in his life, as decided to seek admission to this ool.

He came to the United States in 10 as a boy of 19 and almost at ce achieved his ambition of be- ning a student in Chicago where graduated from the German In- ute of the Seminary in 1913.

While pastor of the German ngregational Church in Spring- ld, Missouri, from 1914 to 1917 attended Drury College, from ich he received his bachelor's de- ee in 1916 and his master's in 17. After two years with the illa parish in North Dakota he nt to Redfield, South Dakota, as ofessor of Theology in the col- ge and pastor of the German urch. He held these two positions om 1919 to 1929, spending his mmers in further study.

Twice has J. L. Hirning re- rned to Europe. On his first trip he married Wilhelmina Pfanz- ler, and on the second he studied at the University of Berlin.

From 1929 to 1932 he studied at Chicago, receiving the degree of Bachelor of Divinity from Chicago Seminary in 1930 and that of Doc- tor of Philosophy from the Univer- sity of Chicago in 1932. Since 1930 Dr. Hirning has been teaching Psy- chology in the Central Y.M.C.A. College.

In the case of J. L. Hirning much study has been the prelude for many activities. Upon the re- tirement of Superintendent Herman Obenhaus in 1936 he was asked to serve as liaison officer between the German churches and the Church Extension Boards. A year later he was made Superintendent of Ger- man Work on a part time basis. During the winter months he carries on much correspondence and spends many week-ends with the churches while during the summer he devotes all of his time to church supervision. Additional field service is given the German churches by their pastor-at- large, George Batt, of Greeley, Col- orado. With over 200 churches in fourteen states there is plenty for both men to do.

Dr. Hirning looks after the other interests of the General Confer- ence of German Congregational Churches. This includes the School of Theology at Yankton College with its three professors and 21 students, the Pioneer Press, also of Yankton, which supplies our Ger- man churches with literature, and the maintenance of missionaries who look after some forty German Con- gregational churches in Brazil and Argentina which serve German- speaking immigrants from Russia.

J. L. Hirning has one son and three daughters. His chief interest in life is the study of human be- ings. He confesses "I am inclined to trust people until I have reason to mistrust them. Although this some- times brings me disappointments, I still believe that it is the best policy."

adras Conference Literature [*Continued from page 120*]

(7) the now world-wide menace religious freedom is at the heart the problem of the future. A oup is at work on a volume on urch and State which will in- de a survey of the actual situa- ns in each country.

These volumes will be handled as series and linked up with Dr. Kraemer's book and that edited by Dr. Mott as a pre-Madras sympo- sium on Evangelism. This material, gathered from many minds all over the world, has permanent value. The volumes will be obtainable at an inclusive price for the set and also separately.

Further information about them will be given in the National Christ- tian Council Bulletins and in the *International Review of Missions*, which itself will carry a rich harvest of material from Madras. The Review and all these volumes are published under the auspices of the International Missionary Council at 156 Fifth Avenue, New York City.

This, That, and the Other

Paul Leeds Reports on His Indians

The Indian church is having a discouraging time, since several of the boys and young men have been drinking more than usual lately. One of them was badly cut in a drunken row, but, on a visit to him, he indicated regret, although men show but little emotion or purpose when one is talking to them.

Their mission goal was six dollars, but they gave eight, glad to do all they could. There is a real economic problem with them, as there is no prospect for any sufficient way to make more than a bare existence unless some outside help opens a way. I have been before the Indian Committee in Washington, who gave promises to make some effort to provide means of livelihood for them, but always political matters smothered up or crowded out anything definite, and they still are struggling along as usual. A public school near the church, taught by a very fine Christian woman, and the faithful attention of Mr. L. L. Simmons, the old teacher who, for over twenty years, has labored with them, and my monthly services at church, and occasional visits for special attention, are all they have in the way of training, except for the older ones who attend the white high school at Elton. Their work goes on steadily and faithfully with the older ones, and some younger ones, giving devoted service and living consecrated lives. But the younger generation is certainly not as responsive to the gospel, and the influence of the church as was the first one. Even the second generation was more moral and definitely more Christian than this third one. However, some men for whom I just about despaired seem to be regaining their former state of grace. *From Paul Leeds, home missionary at Kinder, La., since 1893.*

Reaching the Unreached—at a Price

"S has no excuse for living. It is one of a series of little towns which were arbitrarily staked out in 1908 when the Milwaukee R.R. came through. Water has to be hauled in for drinking. The contour of the country, and the general unsheltered condition of the town are proof sufficient that nature never intended settlements there. It was the policy of the railroad to make little towns at frequent intervals. Most of them have died, because the wheat depots, for which they were intended could not materialize. However, people come into S from the outlying sheep ranches to give their children a chance at schooling. During the summer four or five families remain in town. During the winter there are perhaps 75 people. A delegation from S asked me to fit in a time for them to have a church. They have no church school. So on the first and third Sundays we hold services at 4 p.m. in the first grade schoolhouse. There is no church building. After the services, I hold a young people's meeting, and they are very appreciative. The only disadvantage is to my voice which is very tired when I reach home Sunday night, having preached four times and conducted a Y.P. meeting. The road to S is unspeakably rough, and impassably muddy in case of rain."

From a Montana home missionary.

Paint Builds Self-respect

Edward S. Treat writes from Waynoka, Oklahoma: "The most marked improvement during the last quarter has been in the condition of our buildings. All paintable sections of the exterior were painted, the yard of both parsonage and church was put into good shape, the covering of the two roofs with a leak-proof substance and the painting of the parsonage have been accomplished. Our property is now a credit to the community. The parsonage was in such bad shape that two coats will not hold up for as long a time but the contrast between the old weather-beaten building and the well-painted parsonage is indeed remarkable. The painting was made possible by the visit of Ernest M. Halliday to us last East. He reported back to the Broadway Tabernacle Church in New York City of the need of paint for the parsonage; they immediately sent us a check for $25 to cover the necessary expense of materials. We had planned to have a corps of volunteer workers apply the paint but finally decided to have one man do it in order to have a really good job. This parsonage is such an old building that it is next to impossible to put it into real shape but we are proud of it as it stands. As an individual, I was surprised to find what a difference it made to me to walk up the street into a decent appearing parsonage where before I had to view a shabby dwelling. It makes a man 'feel like throwing his shoulders back!' "

Stereopticons Wanted

In this day of movies there are doubtless many unused stereopticons gathering dust in our churches or in the attics of our people. There are several mission churches where these could be used to good advantage. If you have a stereopticon which you would consider giving to a small church please write to Mr

ry D. White, 287 Fourth Ave., w York City.

Montana Is Hopeful

n glorious contrast to the gloom recent years comes the following ort from Superintendent Burdick Montana: "If Baker and Ekalaka ceed in their effort to obtain able leaders, for the first time in four years all of our churches will be manned. As we look over these ministers, we feel somewhat elated. They are a fine group and the fields they serve seem to be in a most hopeful condition. We are finding it easier to obtain good men than it was a few years ago. This is partly due to better economic conditions in most sections of the state. More rain has fallen, although not always at the right time, and not always in the most needy sections. Hoppers and rust still afflict the eastern counties. Grass and hay are plentiful and all would be well if stock had not been so depleted. It will be replaced in time, we hope. At any rate, our churches all will be manned shortly."

Personnel of the Boards

Hubert Herring Resigns

takes a big man to travel down three roads simultaneously, and it gracefully! Hubert Herring managed this feat without even ting out of breath. Never has been known to admit that he was a hurry! His triple personalities e been that of Director of the uncil for Social Action, executive d of the Committee on Cultural lations with Latin America, and iter of scintillating articles in *rpers Magazine* and elsewhere. Last spring Dwight Bradley re-ced him in the first capacity. At t time it was announced that bert Herring was retiring "into background" but not "out of picture." At the mid-winter eting in Evanston word was en that he was dropping his con-tion with the Council for Social tion completely so that all of his e might be given to his other erests.

A host of people will regret the sing of this chapter in the life of bert Herring. In the fifteen rs of his service to our denomina-n he has consistently refused to k, act or think like a secretary. s notorious nonconformity has cked some people but delighted ers. His presence has often been refreshing as a breath of fresh air in a well-sealed New England church. The wise have always taken Hubert Herring "with humor." Those who know him intimately have long been aware that his apparent levity was a protective covering for a genuine intensity of purpose. He has had his convictions, and he has spoken them.

Hubert Herring was born with a good name and a lusty physique. He took his name from his father, under whose guidance the old home missionary society enjoyed its "golden age," and whose leadership laid the foundations for the General Council as we know it today. He was born in Iowa, educated at Oberlin and Union Seminary, and held two pastorates—Burlington, Wisconsin 1913–17; the United Church of Wichita, Kansas 1917–24. For the next ten years he was secretary of the Department of Social Relations of the Education Society, out of which the Council for Social Action was born.

Two great moments have thus far come to Hubert Herring. The first was when he discovered Mexico. He crossed the Rio Grande to attend the inauguration of President Calles in 1925. He returned the next year with a group of eighteen men occupying influential positions in this country—and he has been going back ever since. In those early days Mexico was completely misunderstood and utterly unappreciated in this country. Hubert Herring has done more than any one person to interpret our southern neighbor and to popularize her culture.

Another great day came when, simultaneously with Arthur Holt, he conceived the idea of the Council for Social Action. This seems to have been a case of mental telepathy between two friends. Together they guided the movement which led to its creation by the General Council which met in Oberlin in 1934, but the actual work of organization fell to Hubert Herring. Although he disdains the word "promoter" and makes no profession to being an executive, he has talent in both directions.

Hubert Herring could easily have been an old-style orator. His physique is commanding. His voice has organ tones. The words come deliberately, but snap and crackle when they reach the minds of his hearers. His humor is for the sophisticated, but it is delicious.

But Hubert Herring's greatest talent is as a writer. He is a master of the printed page. There he will undoubtedly find his widest audience. We trust that his typewriter will have little rest in the days which lie ahead.

Miss Delia Emerson, born March 20, 1839; Worker under the American Missionary Association for thirty years

elia Emerson, Centenarian

By H. P. Douglass

HUNDRED years ago! The na- tion is half through the Van en administration; it is in the hs of a depression. The popula- is seventeen million—of whom and one-half million are slaves. first waves of substantial set- ent are just crossing the upper sissippi. There are two Congre- onal churches in Iowa, and five gregations are to be founded in year.

Garrison's *Liberator* is in its th year in Boston. John Quincy ms' long series of petitions nst slavery have just been tabled nanently in the House of Repre- atives under the "gag" law.

n this year, 1839, a handful of ican slaves escape from Cuba. y try to steer their little *Amistad* to Africa—and after two aths land on the tip of Long nd. They are consigned to the v Haven jail as pirates. The mittee of philanthropists, headed Arthur Tappan, which pressed long fight to free them—ending essfully in the Supreme Court 841—formed one of the main rements which came together to nd the American Missionary ociation.

n the year of the *Amistad* ad- ture, a daughter was born in a ne farmstead, whose whole life to be singularly entwined with fortunes of the race to which e adventurers belonged. Hers a frail childhood; and when, at or 17, she went up the aisle of white meeting house to be bap- d and join the church, she over- d one woman say to another, or thing. She isn't long for this ld!"

f this frail child lives until March n she will be 100 years old.

Delia Emerson's girlhood ended n the tumult and shouting which axed in the Civil War. She ed the early ranks of a long line of women of the North whom patriotism and missionary concern rallied to teach and guide the newly emancipated slaves; and her affections permanently attached themselves to the little cabins and schools of the Southland.

Later, her shrewd judgment and executive ability found expression in the office of the Corresponding Secretary of the American Missionary Association in the capacity of "clerk for Southern work." In these pre-typewriter and pre-carbon paper days she laboriously filled volumes of copy-press books with hand-written letters.

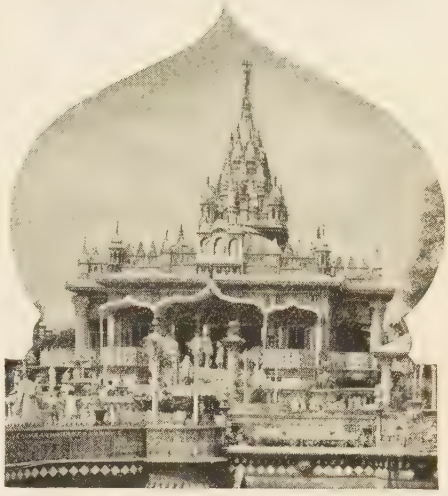
In the long, slow, upward pull of Negro missions, the women of the churches came into their own in unique measure through the American Missionary Association. To an extent found in no other similar agency, the Association called upon large numbers of women teachers, while the poverty and simplicity of much of the work put it on the level of direct understanding and help on the part of the smallest church.

The contribution of the women's missionary societies, the pennies of the children which they directed, and the missionary boxes and barrels constituted a highly important stream of support in all these years —and one which has by no means exhausted itself now.

It was but natural, then, that in 1883, the Executive Committee of the Association should set up a Women's Bureau as a distinctive department; and that Miss Emerson should be called to be its first secretary. She served in this capacity for nearly thirty years. These were the great days of direct contact between the churches and needy enterprises and individuals on the field. A higher proportion of the churches'

WHEN THE CALL LEADS . . .

"EAST OF SUEZ"



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own daughters were in service then than before or since; and personal correspondence and contacts were multiplied.

In this individualizing process Miss Emerson proved a rarely talented agent and intermediary. Our age of higher educational standards, more specialized types of work and more exacting techniques may well pause to understand and honor the intimate services of a simpler generation.

Through successive administrations Miss Emerson proved the ever-dependable and wise interpreter of the more personal aspects of the needs of the field. She received unnumbered confidences; consistently backed discipline; yet always thought in personal terms about the workers, the pupils and the significance of the work.

When she retired in 1912, it was to go on for many years as a volunteer member of the school families of one or another of the Southern schools which had come to be an essential part of her life. In her recent advanced years she has been tenderly cared for by an old associate in the field.

On Miss Emerson's 99th birthday, to match her failing sight a large placard reading "99" had been prepared for the birthday feast. This she quickly turned over to read "66"; then after a moment's reflection she said, "Turn it back again. I don't want to live over again the last thirty years." For the years before that she had no regrets.

If we and she live, we shall greet her on her 100th birthday in the name of the multitudes to whom her life has brought blessings, and of the churches which she so loyally represented in service. The particular pattern of her life will not be repeated. Circumstances will not again fall into the same mould; but the spirit of service abideth forever and as great heroism and sacrifice may be needed to meet the demands of the next hundred years as were exemplified by this most gracious representative of the glorious succession of the servants of God.

Miss Delia E. Emerson can be reached at Alfred, Maine, in care of Dr. S. B. Marshall.

• • •

Hjalmar Rutzebeck

In December Mr. Hjalmar Rutzebeck became Director of Economic Activities at Merom Institute. Mr. Rutzebeck was born in Denmark and has travelled widely over the world, running power lines over the Andes, homesteading in Alaska, wood-chopping in Oregon, growing 10-foot tomato plants on water in Florida, organizing self-help cooperatives in California, helping Harry Hopkins administer relief in Washington. Mr. Rutzebeck believes that economic salvation lies within the grasp of local communities if they will organize to use their own latent resources. He has developed a fascinating technique of coöperation which has proved successful in other places and which he has described in a book called *Common Sense in Idealism*.

At Merom Mr. Rutzebeck has organized a Reciprocal Economy group with almost forty members who are cutting wood, repairing furniture and carrying on other economically helpful activities. This program is the most exciting thing now happening in Merom. Mr. Rutzebeck will be one of the main attractions at Summer Conferences this year. Mrs. Rutzebeck also is a great addition to our handicraft and music departments.

• • •

Stephen Hieb

Rev. and Mrs. Stephen Philip Hieb arrived early in February from Sholapur, India, where he has been manager since 1929 of the Criminal Tribes Settlement which has quite recently been returned to government control, after having been in charge of Marathi Mission—by governm request—since 1916.

Mrs. Hieb, a trained nurse, charge of the dispensary, and so time ago wrote of the assista her little Doris, then three an half, was to her when it was a m ter of making a reluctant child t his medicine. She would go about her work, leaving the c to Doris, who'd talk in Marath the child in such convincing fash that the medicine would be dispo of in a hurry!

Stephen Hieb was born in Cey where his father was a Y.M.C. Secretary, and after graduation fr Doane College, and with a B from Oberlin Seminary and M.A. from the University of N braska, he returned to Ceylon un the American Board in 1925 teach in Jaffna College. He instructor in English and Bi coach in athletics, and manag editor of the College publicati *Miscellany*. He contrasted Chr mas in America and in Ceylon these verses:

"In U.S.A. the sleighbells ring,
In every church the children sing,
For Christmas joy's a merry thing,
And Christmas's time for mirth
In every window wreaths are hung,
By chimes sweet carols loudly rung,
And echoing in each heart are su
'Good will and peace on Earth'

In warm Ceylon the paddy's green,
The airs are balmy, sleighs ne'er se
The mangoes ripen well, I ween,
At Christmas time of year.
The carol boys go out at night,
In bullock carts, with clothes of wh
In bursting crackers they delight,
To show their Christmas cheer.

. . . . . .

. . . all men share their brothers' j
All children have their gifts of toy
And all thank God with cheerful n
That Christ was born on earth."

Ten years after the writing that verse little Sheila Hieb, f years old, said to her mother Christmas: "But, Mummy, I presents, you get presents and A

y (Oline Nicholson) gets pres-
and lots of folks get presents—
: is Jesus' birthday."

1929 Mr. Hieb married
ia Isabella Reid, R.N., super-
of nurses at McLeod Hospital
nuvil, Ceylon, having come
from Scotland and from train-
n Edinburgh and Glasgow hos-
, and the two were transferred
olapur, India. Before coming
merica they visited Mrs. Hieb's
: in Scotland.

• •

James Taylor

EV. AND MRS. JAMES DEXTER TAYLOR of Johannesburg, h Africa arrived on furlough in February. Dr. Taylor is rvisor of the amalgamated ches of the Rand Native Mis- of the Congregational Union outh Africa and of the Ameri- Board Mission. This amalga- on was inaugurated on May 1937, includes Christians of six uage groups, and was expected urther happy inter-tribal rela- . Dr. Taylor is also treasurer ne Christian Council of South ca. When president of the vatersrand Church Council, he a large share in the bringing it of the Anglican Church, h was a most important step rd church unity. He is famil- ith all aspects of social problems in 1932 was able to initiate a ement for unemployment relief resulted in the founding of the or's Relief Fund. He is at nt chairman or member of a ber of social work committees. that same year—1932—he nized a World Service Exhibi- and Pageant. The Exhibition ayed Christian missions in ac- the Pageant, written by Mrs. Earl Drennan, showed the opment of the world enter- of the church.

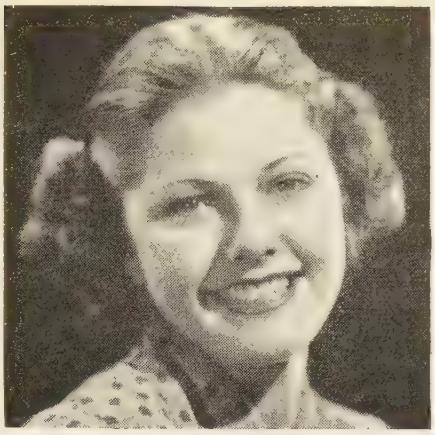
hree years later he prepared Pageant of a Hundred Years to rate the centenary of the South Africa Mission, and he also wrote for the centenary *History of a Hundred Years*, a beautifully printed and illustrated booklet. For the seventy-fifth anniversary of the Mission he had written and had printed in 1911 *The American Board Mission in South Africa.* In 1928 he compiled and edited *Christianity and the Native in South Africa*, a large book printed in Durban, and for the Jerusalem Meeting of the International Missionary Conference he had written *Relations Between the Black and White Races in South Africa*, a pamphlet published by the Council.

In December ten years later, he attended the Madras meeting of that International Missionary Council as a delegate before coming on to America.

Dr. Taylor went to Johannesburg in 1927 from Durban where he started night schools for African boys and councils of Europeans and Natives to discuss mutual interests. He has supplied a weekly newspaper for African readers, and for another African newspaper a weekly résumé of religious and social news.

The Taylors were in Durban for six years; they had already served for ten years in Impolweni; and from 1903 to 1911 Dr. Taylor was engaged in Bible revision and in teaching in Amanzimtoti Institute, recently become Adams College.

Born in Waltham, Massachusetts; educated in Amherst College —which in 1918 conferred on him his Doctor's Degree—and in Auburn Theological Seminary, he married in 1899 Katherine M. Guernsey, an Amherst girl, and the following month they sailed for Africa and were located in Esidumbini till they went to Adams.



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Miss Helen White, daughter of Mrs. Mary D. White of the Board of Home Missions became Mid-West Supervisor of Migrant Work for the Council of Women for Home Missions on February 20. Her territory will extend from the Great Lakes to the Gulf and from Ohio to Colorado with headquarters in St. Louis. Miss White has had nine summers of experience among the migratory workers who gather our crops.

Arthur Harper, who was from 1908 to 1911 tutor in Euphrates College, Harpoot, Turkey under the American Board, is Principal of the Training School for Village Teachers, of the United Church of North India situated in Moga, India. He and his wife are doing a remarkably fine piece of work, and in addition to their duties in that school, have been appointed by the Punjab Government on the committee to re-draw the course of study in the government school system. Mrs. Harper received the Kaiser-i-Hind Medal on January 1.

Rev. William E. Hawkes, connected with Anatolia College in Thessaloniki, Greece, from its opening in 1924 to the year 1938, has been called as pastor of the Congregational Church at Woodbury, Connecticut.

Daniel Hand Educational Fund for Colored People

Total Income received from Investments from June 1 to December 31, 1938	$42,518.50
Month of January, 1939	10,429.49
Total for 8 months ended January 31, 1939	$52,947.99

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

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In Memoriam

Mrs. William G. Price

After graduating from Avery Institute in Charleston, Mrs. Price, then a girl of twenty, went to Gloucester Institute at Capahosic, Virginia, as a teacher. There in 1892 she married the principal, William G. Price. For forty years they worked side by side maintaining with high standards and noble ideals a rural school of much charm and usefulness. Mrs. Price enjoyed the respect and love of all.

Since their retirement in 1932 Mr. and Mrs. Price have lived on their own farm, which adjoins the school property at Capahosic. Here death came to Mrs. Price on January 27 after a long and painful illness. She is survived by her husband and three children: Hollis, who is professor of economics at Tuskegee; Miriam, was a college teacher before her riage; and William, who is stud at the Meharry Medical Schoo Nashville, Tenn.

Lillian Jeanette Honiss

The cable message announcing death of Jeanette Honiss at Gazia Turkey, on January 8th broug deep sense of loss not only to Honiss' family but to all the fri who have followed her career missionary nurse.

From childhood she had dre of missionary service. She first off herself to the American Board candidate while studying at the nedy School of Missions, after pleting two years at Oberlin Col When the way did not immedi open for her to go into educat work abroad she returned to Ob for another year of study and entered the New Haven Hos Training School where she comp the three year course in 1925. desire for foreign service persi After two years of nursing experi she again offered herself to the A ican Board. She was appointed in and designated to the Near East sion. In that field she served f year in the Adana Hospital but 1929 she had been on the staff of Azariah Smith Memorial Hospit Gaziantep. There she was the Su intendent of Nurses and had sp responsibility for the training of Turkish and Armenian student nu She has given herself devotedly to work and has shown marked pr sional ability.

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He was especially happy in her onal relations with the nurses. She their friend in "off" hours; her n was open to them at all times. this warm personal relationship did interfere with the necessary pro-onal relationship in the hospital c. The patients loved her and r relatives were drawn to her by warmth of her personal interest in n all.

Her fellow-workers speak of her lty, her coöperative spirit, her e of humor, her love of music. As tle thing in her father's arms she ned her first nature-lessons, and love of birds and flowers, of brooks trees became from those early a source of strength and inspira-. She had in her young woman-d learned an even deeper lesson—find a source of spiritual strength personal sorrow. Her growth ough the years, in service and in ndship, testified to a carefully cul-ted spiritual life.

Her death followed only a few s of illness in which she was at-ded by her loving comrades in ice, the Deweys and the Iselys, and nurse-friends. Her fellow mission-s write: "Her life was the em-iment of deep faith, of absolute ender to Christ, and of love in its tenderness, thoughtfulness, un-standing and beauty."

MABEL E. EMERSON

Hazel Hotson Leatherman

Mrs. Lloyd Edgar Leatherman, who ore her marriage on June 30, 1934, Miss Hazel K. Hotson, R.N., and erintendent of nurses in the mission ital at Adana, Turkey, died Janu-9 at her home in Detroit, Michigan. he made a unique contribution to ionary service, taking little cast-y waifs into her life and caring them with a creative love which ught a wonderful change in their onalities; she surrounded them n an environment and an atmos-re to which they responded with-urging.

Besides this, she was exceptionally as an administrator, the kind that e one wonder how the hospital d ever exist without her. She car-on a training school for nurses and raised the standard for the nursing profession. She and Dr. Haas built up the Adana hospital in a wonderful way, even making its interior artistic—her love of beauty helped her greatly in this. She had much to do with starting the summer camp for under-privileged children.

Before she went to the field in 1921 Miss Hotson had been for two years Acting Assisting Superintendent of the Visiting Nurse Association of Detroit after three years spent in its field work.

She had entered this Public Health work after three years as Superintendent of Nurses in the Buffalo Children's

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Hospital, where she had taken her training, graduating in 1911. There she was for a long time in charge of the surgical nursing and operating department.

Her father was Scotch, her mother American; she was born in Kincardine, Ontario, in 1888; the family moved later to Leamington, then to Woodstock, Ontario, where she attended the public schools.

"I wish to teach others the beauty of the love of Christ," she said on her appointment under the American Board. "I am specially interested in the teaching of children the 'Wonderful Story.'"

James Dorward

Rev. James Cheyne Dorward, who died at the age of 79 January 23 in South Windham, Connecticut, had for seventeen years, 1890-1906 inclusive, been a missionary of the American Board in South Africa, leaving then only on account of ill health.

"Mr. Dorward," writes his colleague, Rev. Fred Bunker, who officiated at the last services, "was always one of the faithful missionaries who 'stayed by the stuff' so essential to the foundation work of missions. He

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charge of churches and schools in Zulu Mission in the days when missionary had a group of such to rvise and minister to. He was lo- l at Umzunduzi Mission Station then went to Amanzimtoti. Be- this supervision and care he did llent service in writing and edit- Zulu hymns and other pieces of ature, a congenial task for one of astes."

mes Dorward was born in Mont- Forfarshire, Scotland, on De- ber 12, 1859; joined the church Edinburgh twenty years later; ied at Watt Institute and School of ; and graduated from the Pacific ological Seminary at Berkeley, fornia, in May, 1889.

fter retiring from active service er the American Board he occu- pastorates in this country. His last pastorate was at the Smithfield Presbyterian Church in Amenia, N. Y. He moved to South Windham in 1928. His wife, Florence Hillis Dorward, and his daughter Florence, of South Windham, survive him.

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The Chronicle

SAILED FOR THE FIELD

Miss Josephine C. Walker, from Vancouver, January 21, returning to Foochow, China.

Rev. and Mrs. Charles L. Storrs, from San Francisco, January 27, returning to Shaowu, China.

ARRIVALS ON THE FIELD

Miss Lauretta A. Dibble, at Lobito, Angola, West Africa, December 2, returning to Bailundo, West Central Africa Mission.

Dr. and Mrs. Alan B. Taylor, Miss Minnie E. Carter, Miss Lavinia Scott, at Durban, Natal, South Africa, January 12, returning to the South Africa Mission; Miss Elizabeth S. Halsey, joining the South Africa Mission.

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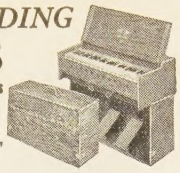

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ARRIVALS FROM THE FIELD

Dr. Isabel H. Curr, of Inuvil, Ceylon, in Auchtermuchty, Fife, Scotland, December 30.

Rev. and Mrs. Henry J. Bennett of Tottori, Japan, in San Francisco, January 12.

DEATHS

Mrs. Roy E. Leatherman (Hazel Hotson), missionary in Adana, Turkey, 1921-1933, at Detroit, Michigan, January 9.

Mrs. Sebastian L. Hernandez, associated with her husband during forty years of missionary work in Puerto Rico and the Southwest, at Albuquerque, New Mexico, January 18.

Rev. Edward R. Stearns, secretary of the New Hampshire Conference 1912-1932, at Concord, New Hampshire, January 20.

Rev. James Cheyne Dorward, missionary in South Africa 1890-1906, at South Windham, Connecticut, January 23.

Mrs. William G. Price, American Missionary Association teacher 1892-1932, in Capahosic, Virginia, January 27.

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ity Fund for Congregational Minis- scientific contributory plan by which a may safeguard his age and provide al benefits for himself in the event of y, and for the family in case of his death. Membership, December 31, 321. Assets, $6,960,322.

Retirement Fund for Lay Workers provides annuity benefits for lay workers in Congregational churches, colleges, societies and other institutions, on a contributory basis. Membership, December 31, 1937, 504. Assets $267,094.

The Pilgrim Memorial Fund is a permanent foundation for the Annuity Fund, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward annuity benefits. Net collections, December 31, 1937, $5,035,503.

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Lent Well Spent

Fourteen centuries ago Gregory the Great described Lent as the "Spiritual Tithing of the Year." In this season the Christian is particularly urged to contemplate the Passion of his Lord and by self-denial, prayer and good works to justify his espousal of the faith to which he gives allegiance.

In our Congregational and Christian Churches one of the special observances of the Lenten season is emphasis on the missionary work of our churches to disadvantaged peoples in our national life and to the needy areas of our land. Much that is of imperishable value to us today was cradled in the early churches of our fathers. Whoever would study the early history of America must study the history of Congregational churches. As the nation expanded westward, missionaries accompanied the covered wagons of the pioneers. The first ox team to cross the great divide of the northwest was driven by a missionary of the Congregational Churches over one hundred years ago.

In this Lenten season let us rededicate ourselves to this high endeavor of making a Christian America in which His Kingdom shall extend from sea to shining sea. Today 486 ministers in our Congregational and Christian fellowship serve 642 home mission churches, aided by the Board of Home Missions. We need to strengthen this ministry to the rural communities from which comes so much of the strength of our city religious life. The best trained of our ministry should be maintained in our rural parishes. We must stand behind these younger men of vision. The average grant from our Church Extension Division to home missionary pastors is $445. For many this constitutes one-half of their total salary. The Board needs increased gifts of one hundred thousand dollars annually in order to do the full and right thing for this courageous and sacrificial group in our ministry who are building the America of Tomorrow.

Beginning in 1839 when a number of Congregationalists in Connecticut espoused the cause of the Amistad slaves imprisoned in New Haven, our churches have served in the front rank of education for the Negro. Today the American Negro constitutes one-tenth of our total population. This is the tenth which has suffered more than all others through long years and which has suffered the most in the recent years of the depression.

Through the great work of the American Missionary Association Division our right arm of fellowship is daily extended in the schools and colleges of the south. The opportunity for Christian service is only limited by lack of money. There is most urgent need immediately for extra gifts from individuals to provide urgently needed school buildings and equipment at Lincoln Academy in North Carolina and for Tillotson College in Austin, Texas. Although long needed this equipment for additional students that now overcrowd old buildings cannot be provided until additional money of one hundred thousand dollars is available.

These are but illustrations of opportunity in the work of the Board of Home Missions. If you are interested in other fields of service such as the Division of Christian Education with its work among our youth, or the Student Summer Service, or provision for our veteran ministers, please write to the Board for information.

Lent will be well spent if we can recapture the spirit of sacrifice for others. Only to the degree that we deny ourselves and give unto others in His name, are we truly his disciples. Send your gift today. It will be received as a sacred trust and used to build His Kingdom from sea to shining sea. Make your check payable to the Treasurer, Board of Home Missions of the Congregational and Christian Churches, 287 Fourth Avenue, New York.